

THE
Garden of Paradise:

OR,
Holy Prayers

AND
EXERCISES;

Whereby the
Christian Graces and Virtues may be
planted and improved in Man, the divine
Image renew'd, true Christianity promoted,
the Kingdom of God established, and a hea-
venly Life raised up in the Spirit.

Pursuing the Design of the famous Treatise of
TRUE CHRISTIANITY.

By *JOHN ARNDT*,
Sometime Superintendent General in the
Dutchy of *Luneburgh.*

Now done into English from the German Original.

L O N D O N:
Printed and Sold by *J. Downing*, in *Bartholomew*
Clofe near West Smithfield, 1716.

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TO THE
English Reader.



It was in the Year 1708, when the famous Work of John Arndt's *TRUE CHRISTIANITY* was published in *Latin* at *London*, for the Edification of those that are acquainted with this Language. In the Year 1709, a small Treatise, extracted from the Author's large Work, was printed in *English* with this Title: *A short Instruction concerning the Principles of True Christianity; both as to the Fall of Man, and his Restauration by JESUS CHRIST.* The Design of this *Abstract* was, to give a Taste to the *English* Reader of the practical and substantial Truths contained in this Book.

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Both the *Latin* Edition of the whole Book, and the *Abstract* thereof, published in *English*, meeting up and down a favourable Acceptance, it proved a Motive to ingage in the entire Translation of the whole Work; to the End that the meanest Reader may reap a Benefit from a Book, by which Thousands of Souls have been brought over to a sound Knowledge of themselves, and to a saving Application of the Means of Grace exhibited in the Gospel.

In the Year 1712, the *First* Volume came out in *English* accordingly, with a *Preface*, wherein, among other Particulars, the happy Effects are briefly related, which the Book of *True Christianity* hath all along produced, and continues so to do, even to this Day. This being followed by the *Second* Volume in the Year 1714, the entire Impression of the whole Work was happily finished, and proved the *Sixth* Version this Book hath had since the Time it was published first in *High-Dutch*.

In farther Pursuance of this Design, relating to a Revival of *True Christianity*, the Reader hath here a *Book of Prayers* presented to him, composed by our Author, for the Benefit of those that stand in need of such a Help and Assistance. This, with the *Two* preceeding Volumes of *True Christianity*, may, in a Manner, make up a Sort of a *Spiritual Library*, for such as are

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either not able to purchase vast and various Books, or not willing to run through large and voluminous Composures. The *FALL of MAN*, and his *RESTAURATION by CHRIST*, are the two grand Hinges whereon all the Endeavours of our Author, for reviving the Practice of true Religion, do constantly move.

Some have observed, that his Books do happily keep the *Middle-way*, betwixt *False Enthusiasm*, and *False Naturalism*, the two great and dangerous Rocks so many do split upon in these latter Days. As the first of these is too forward to undervalue the ordinary Means of Grace, and to set it self up without the Light of the written Word; so the latter is too apt to rest in the Letter only, and thence, by its own Efforts, frame Abundance of such Duties and Virtues, as by their glaring Lustre and Blaze attract the Eyes of Men for a while: But as they are destitute of a true inward Principle, (which is *CHRIST JESUS*, the very Basis and Spring of solid and masculine Piety;) so they prove at last but some faint *Images* of Virtues, and betray by their sudden Decay they wanted Oil to support them.

As for the Book of *Prayers*, now offered to the Publick, it is chiefly drawn from the divine Oracles themselves; not only to teach us to ground our Prayers on Scripture, but also to make Use of scriptural Language, as much as possible, in our Addresses

dress to the Lord. This will appear from the many Quotations cast on the Margin for that Purpose; which may also furnish the Reader with copious Matter for a spiritual *Meditation* on the various Graces and Virtues, for which he is directed to pray in the Book.

If perhaps one or other should think, that since the Reformation, there is come out so vast a Multitude and Variety of Books of *Devotion*, in so many Nations and Languages, that to increase the Number thereof at this Time, might seem a Surcharge, and an Obstruction rather than a Help to attain that End for which such Books are designed:

It is answered, that it is not the Design here, to cast a Reflection on any thing, which any ways may further the Edification of Christians. Nor is the afore said *Variety* of Books, a sufficient Proof, that no more should be superadded hereafter. For there is such a Variety of Christians, and of States, of Conditions, and Wants of Men, and so many *Degrees* of the spiritual Life it self, that a Variety of Books of Prayers may seem to be necessary, even for this Reason; some being taken with one Form, and some again with another: And no doubt, all the Forms of Prayers composed by Persons of a spiritual Life and Religion, would be attended with some effectual Good, derived on the Souls of those that use 'em, if the Form was but *improv'd* into that

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that inward Sense and Experience, into which all such external Helps ought to be resolved at last.

No Man therefore ought to be blamed, who, by compiling some useful Forms of Prayers, offers his Hand and Assistance to those that stand as yet in need of such Means. But then his End ought to be no other, than to stir up the Gift that is in the Reader, and to blow up into a Flame those Sparks of Grace, which perhaps lay languishing under such Trials and Troubles as are incident to this Life. 'Tis certain, the best Form will do no great Good, except the Spirit of Grace and Supplication accompany it in the Reader, and give him a Relish of the Truths contained in the Form. We know that the Gospel it self opens a whole Treasury of most sublime and celestial Truths; but we know also, that it continueth a sealed Fountain to those that shut their Hearts against it by *Self-Will* and *Disobedience*: Whereas Things would appear with quite another Face, if *Books*, *Understanding*, and *Heart*, were opened at the same Time, and the Light displayed in the Book were also permitted to display it self in the Heart and Understanding of the Reader.

Moreover, it is most certain, that no small Weight lieth in the *Principle* whence a Form of Prayer is derived. If there be a Principle of *Grace* springing within, and strengthened by an experimental Knowledge of the various Ways and Dispensations of
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God from without; the Prayer will undoubtedly favour of the Principle from whence it floweth, and leave a more lasting Impression upon the Mind. Such Books have, as it were, a particular *Character* stamped upon them, and do not only convey *Light* and Knowledge into the Understanding, but also Warmth and *Life* into the Will and Affections.

Whether *John Arndt's* Book of Prayers, commonly known by the Title of *Garden of Paradise*, may in any Degree deserve that Character, is entirely left to the Determination of the Reader. Thus much may be said, that the good Spirit of God hath not left altogether without a Blessing the Use of this Book, but rendered the Prayers therein contained, serviceable (at least to many) for obtaining that End for which they are designed. And this is the Reason that some well-disposed Persons, have wished to see them done into *English*, in Hopes they may help to revive a Spirit of Prayer and Grace in these dead and prayerless Times.

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THE AUTHOR'S PREFACE.



AS it is a most false and absurd thing for any one to profess himself a Christian, and yet to lead at the same time an unchristian Life; or to pretend to Faith and the true Church, and yet never produce any of its true and genuine Fruits; so it is no less a most preposterous and blameable Practice for a Man to pray, and desire to be heard, and yet to rebel at the same Time against God, with a wicked and profligate Life. Such a Man approaches the Lord with fair Words, but spurns at him with profane and impious Deeds: He honours God with his Lips, but blasphemes him with his whole Life and Conduct. This is certainly so palpable an Error, and yet so obvious every where among those that profess Christianity, that I thought it worth my while openly to rebuke it in my Book of True Christianity, published for that very End and Purpose.

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But still to lay open the better so damnable an Error, (whereby God himself is most shamefully mocked, and his Religion turned into a meer Jest) I have composed this Book of Prayers; to convince thereby my Fellow-Christians, that Prayer is in no wise a Performance of the old Man, but of that new Creature, in which the Image of God is (at least in some Degree) revived and set up again.

The Generality of our Christians are now come to that pass, as to say their Prayers, read their Prayers, call over their Prayers, and repeat their Prayers, Day by Day, whilst they continue all along in their usual Course of Life, led according to the perverse Bent of the old Man. They pray Time after Time, Year after Year, and yet do not so much as mend one of their corrupt Inclinations, nor make the least Step towards improving themselves in any Christian Virtue. These People do not consider, that a holy Life is itself the best and the most powerful Prayer; or that it is a living and practical Prayer, whereby a Man approaches the Lord; not with Words only, but in Truth and in Reality. Nor do they consider, that daily Repentance is the true Prayer of the Heart, to which the Lord hath always a great and gracious Regard, as appears from many Examples of Scripture, as well as from the common Experience of all good Christians.

What is said here of every Christian's Prayer in private, doth also hold in relation to such solemn Days as are set apart for deprecating the Wrath of God under some impending Calamity. Such Days ought to be Days of Repentance as well as of Prayer, being called for that Reason Days of Humiliation; though I fear there is little of true Humiliation heard or seen among us besides the bare Name, which affects the Ear with a transient Sound. An illustrious Instance of such a Humiliation is represented to us in the Conduct of the Ninevites,

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who, at the Preaching of Jonas, entering upon a serious Course of Repentance, joined Humiliation with Prayer, and in this Order averted the Wrath of God that hung over them. And in this Sense are we to understand all the Exhortations to Prayer, and all the Promises relating to a gracious hearing thereof.

The same thing is also confirmed by the Lord in the New Testament: (a) The TRUE Worshippers (to distinguish them from false Worshippers, wherewith now the World every where abounds) shall worship the Father in SPIRIT and in TRUTH. And because there is so great a Scarcity of such Worshippers, our Saviour adds immediately: The Father SEEKETH such to worship him. Now to pray in Spirit, is to pray in Faith, and in a new spiritual Life, and not in the Flesh, or in the old carnal Birth. To pray in Truth, is to pray in unfeigned Repentance, with Brokenness of Heart, and true Conversion to God. Therefore, O poor ignorant Man! whenever thou goest to Prayers, do not forget to go also to Repentance at the same Time. Thy Days and Hours of Prayer ought to be Days and Hours of Repentance, if ever thou wishest thy Concerns should be graciously answered by the Lord. For only such a Heart as liveth in the Practice of daily Repentance, can freely speak and converse with God, and God again doth reciprocally delight to converse with such a Soul, and to comfort her by his kind and gracious Influence.

This sweet Intercourse of the Soul with God, is a peculiar Privilege bestowed upon the Servants of God ever of old. For among other spiritual Honours wherewith the Jewish Nation, then making up the Church and Family of God, was dignified,

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(a) John 4. 23

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the gracious hearing of their Prayers was none of the least Favours conferred upon them. Of this Moses himself, that Man of God, expresses a most affectionate Sense: (b) What Nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for? And indeed God chiefly created Man for this very End, that on the one Hand, he might himself manifest to him by his gentle Whispers and Inspirations; and on the other, that Man might speak freely to God again, ask him, petition him, call upon him, thank and praise him.

Thus was it from the Beginning. God did speak to Man so freely, as to reveal his whole Heart and Counsel to him; and required Man to do the same in Return for so condescending a Goodness. Nay, a Man's natural Conscience convinces him, that he was originally created for Prayer; since the very Heathens confess, that Prayer is in it self a good Performance, though they know neither the Manner how they ought to discharge so good a Duty, nor the proper Object to which they ought to direct it. And this natural Conviction and Ignorance blended together, proved the very Rise and Foundation of the Idolatry of the Gentiles.

Now to give us a fuller Insight into the right Performance of this Duty, God hath taught us himself in his Word, and instructed us by the Example and Doctrine of the Prophets and Patriarchs, nay, of his own beloved Son Jesus Christ, by whom he hath also conferred upon us the Spirit of Grace and Supplication. And that we might the more readily believe that our Prayers are acceptable to the Lord, he hath himself commanded this Duty over and over again, and annexed to

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(b) Deut. 4. 7.

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it many gracious Promises relating to his Readiness to hear them. Before they call, says the Lord, I will answer; and whilst they are yet speaking, I will hear. (c) And what can stronger engage our Belief than this Promise of our Redeemer: (d) Ask, and it shall be given you: Seek, and ye shall find. Knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened? Which Words, as they are both instructive and comfortable, so they do more than convince us, that a faithful Prayer shall never return empty. Again: what the Lord hath declared by Words, he hath also exemplified in his own Life and Conduct. He spent now and then whole Nights in praying, not for his own Sake, but for our Good; and that we might reap a lasting Benefit from the affectionate Words and Actions he then spoke and performed.

On Account of this spiritual Benefit we are to gather from the Duty of Prayer, the Apostle exhorts us to rejoice evermore, to pray without ceasing, and to give Thanks in every thing. (e) And he adds the Reason why we should do so: FOR this is the Will of God in Christ Jesus concerning you. Which Will of God is certainly one of the strongest Motives to engage us in so heavenly an Exercise.

St. Augustine, and other pious Fathers, do recommend the Duty of Prayer under many sweet and endearing Expressions: They compare Prayer to a Ladder, on which we ascend up to Heaven, and whereon the holy Angels come down with us again. They say, that by Prayer we do friendly embrace the Lord, and that it is a Kiss of Peace

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(c) Isa. 65. 24. (d) Luke 11. 9. 10. (e) 1 Thess. 5. 16, 17. 18.

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and Love, given by the faithful Soul, or spiritual Bride, to her heavenly Bridegroom Jesus Christ. Prayer, they say, is an internal Sabbath, or a Day of Rest, on which the Soul takes her Repose in God, and rests awhile from all the Employments of an inferior Nature. They call it a spiritual Pavillion upon spiritual Mount Lebanon, wherein the heavenly Solomon, Christ our Lord, taketh his Pleasure. It is a Medicine for our daily Infirmities, softning and mollifying our hard and unbelieving Hearts into a Sense of divine Love. It is a daily Exercise of all Christian Virtues, and a good Beginning, and blessed Success of whatever we undertake. It is Victory over all our Enemies. It is Strength to the Weak, Joy to the Mourners, a Means whereby all Christian Virtues and all good and perfect Gifts are obtained from above; whereby also new Power, new Strength, new Devotion, and every good thing is stirred up and raised within us.

Neither do we want Instances in Scripture of this great Efficacy of Prayer. It was the Power of Prayer that made Moses, Samuel, David, Elijah, Hezekiah, Asa, Jehoshaphat, and Daniel, triumph over all their Enemies. It was by Prayer the Prophets and Apostles raised the Dead, set Prisoners at Liberty, and not only themselves received, but also communicated to others the Gift of the Holy Ghost. It is by the Way of Prayer and Praises we enter into a sweet Fellowship and Confederacy with the very Angels of God, and being made like unto them, are also employed as they are. It is by Prayer we receive from God heavenly Wisdom, and the several Gifts of the Holy Ghost. In a Word: God cannot deny us any heavenly Good, whenever we earnestly seek it: nay, he cannot refuse to give Himself unto us, having declared by his Son to give us what we shall ask, without any Reserve or Exception;

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(f) provided we do but observe the right Order, by seeking first the Kingdom of God, and praying according to his Will.

But as all things have their Steps and Degrees, their Rise and Fall, their Increase and Decrease, so hath also Prayer its several Degrees or gradual Risings. The first is, when a Man, affected with an unfeigned Sense of Repentance, implores the Lord for granting him a gracious Pardon of all his Sins and Transgressions. This is indeed the very first Step towards a truly Christian Prayer; yet must we not stop or subsist here, as most Men do, who would fain have their Sins pardoned, but will not enter upon a thorough Reformation of their Life and Manners. Which, how perverse and preposterous a thing it is, has been mentioned already. And therefore, O Man, this first Degree of Prayer must be followed by the Second, which may be called a Practicall Prayer, and must be performed with thy whole Life, Manners, and Conversation. And it is this practicall Prayer, whereby all Christian Virtues are chiefly obtained and improved in the Mind. Wherever this Practicall Prayer and sound Reformation of Life is wanting, there all other Prayers, let them be never so finely worded or expressed; are nothing but Shew and Hypocrisie, and no better than a Jest put upon the Highest Majesty of Heaven and Earth. An impious Life will be a constant Disgrace to the best Form of Prayer, let it be either read from a Book, or let it be ex-tempore uttered by a Man's own Conceptions and Words.

The Third Degree of praying, consists in strong and powerful Sighs, without any audible Voice attending them. This was Hannah's Exercise, when she poured out her Soul before the Lord: (g) And of the Woman in the Gospel, whose Prayer did burst

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(f) John 16. 23. (g) 1 Sam. 1. 13, 15.

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forth into a Flood of Tears, without the Utterance of one Word added to it. This Prayer was rather seen than heard; but what a gracious Regard the Lord had to it, is worth the Consideration of every serious Christian. (h)

Another Degree in praying is, when a Man prays with great Joy and Exultation of Heart: When his Spirit and all the Faculties of his Soul are enlarged and excited, to rehearse and display the wonderful Praises of God, in as ample a Manner as possibly can be. An Example hereof is the Virgin Mary, and her celebrated Magnificat, which was derived from this Source.

The Fifth Degree of Prayer flows from a great and burning Love to God. A Soul that is arrived to this Degree of Prayer, hath all the Powers of her Life fraught with a divine Love, and hath united them in so close a Manner with God, that she can think on nothing else, nor hear, see, taste, and perceive any thing but God alone in whatever she undertaketh. GOD is unto her ALL in ALL. She is sweetly overwhelmed by the Love of God, and as it were transformed into it. Unto such a Soul God doth manifest himself, and can neither conceal any thing from her, nor deny whatever she asks. He that hath my Commandments, says our Lord, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and MANIFEST my self unto him. (i)

These several Degrees of Prayer are also clearly intimated by our Lord (k) in those Three Words: Ask, seek, knock. By Prayer we must first ask and obtain all those Graces that are essential to true Christianity, and without which this Duty can never be becomingly performed. But then we
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(h) Luke 7. 38, 47, 48. (i) John 14. 21. (k) Luke 11. 9.

ought to advance more and more, and endeavour after sublimer Degrees of Devotion. If the Soul doth but seek with Tears and fervent Desires, there is no doubt but she will, in the Merits and Sufferings of Christ, find so healing a Spring, and so infinite a Treasure of heavenly Goods, as she will never be able to exhaust. And if she then doubles her Endeavours, and continues knocking with Joy and a flaming Love, she will certainly be admitted to a still higher Degree, when her Lover will open the Door of his heavenly Treasury, and say unto her: Come hither and behold!

But we must not imagine, that we have those Degrees in our own Power, so as to attain unto them whenever we please. No! no! They are entirely Gifts of God, which by Prayer and Humiliation ought to be obtained from his Hands, as the Three first Petitions of the Lord's Prayer do inform us; which do also point at these several Degrees of Prayer that have been mentioned. For if the Name of God is to be hallowed, it must be done by a holy Faith and a suitable Life attending it: If God's Kingdom is to come, it must be accompanied with Righteousness, Peace, and Joy in the Holy Ghost; and this will be attended again with an Overthrow of the Kingdom of Darkness within us. And as the Will of God is nothing but Love, so whatever we do, must be resolved at last into this Love, since God delights in nothing but in what proceeds from this pure and heavenly Principle.

To excite therefore my Fellow-Christian to a diligent Performance of this Duty, and to furnish him with such Directions as I am able to suggest, I have composed this Book of Prayers. In the first Place therefore we ought to pray for a Remission of Sin, and beseech the Lord to grant us thereupon those Graces and Virtues to which the Forms of Prayers here prescribed do direct; to the End that the glo-

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rious Image of God be restored within us, and the Image of Satan more and more destroyed. For unless this Image be renewed in our Soul, we shall never be able to discharge this holy Duty as we ought.

But perhaps one or other might think, that the enlightned Soul her self is the best Prayer-Book, and that consequently she can make her Request to the Lord without the Assistance of such a Book as here is offered. To this I answer, that it is most certain, a true Prayer must flow from a good Principle raised within; but then it is no less certain, that this interior Principle ought to be put into Motion by the Word of God, and other such pious Exercises as are therein required. Even a Man that hath made good Proficiency in the Practice of Piety, doth now and then stand in need of such Helps and Assistances as will stir up and awaken the internal Principle of Grace, that it may flow the more freely, and the better break out into holy Wishes and Desires, tending to a Revival of the Image of God, and the Creation of a living Faith in the Soul.

Moreover, I would not have any Body suppose, as if a Christian Virtue could ever enter into a Man's Heart without a fervent Prayer preceeding it. Whatever in any Manner relateth to the spiritual Recovery of our Soul, must be asked from God by Prayer; since it is an heavenly Gift, and comes down from him alone, who is the Father of Lights. But of this I have treated more fully in the last Chapter of the First Book of True Christianity, and in the XXIVth Chapter of the Second Book. For the same Reason hath our blessed Redeemer commanded us to seek the Treasure of God's Kingdom hid in the Field: And how shall we seek it, but by earnest Prayers and Supplications? For though the Lord be an infinitely good God, and always ready to derive his Goodness on others; yet can he not do it without a serious Prayer put up by him that wants it.

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However, to inforce the better the Duty of Prayer, we may consider the following Heads in particular :

The first is, That Prayer is a sort of Homage we pay to God as to our Lord and Sovereign, and thereby do own our entire Dependance on him : And therefore he hath not only enjoined Prayer, but also promised to hear it. Nay, he is so kind and gracious, as to oblige us to pray, to the End that he may heap the more Benefits upon us, which, without Prayer, he cannot do. For though all the spiritual Riches that are forfeited in Adam, have been regained by CHRIST; yet is it impossible that without Prayer they should be safely applied to us.

Secondly : We ought to consider, that whosoever doth not pray, despiseth God's Injunctions, and commits a heinous Sin against the Three first Commandments.

Thirdly : He that wilfully neglects this Duty, betrays thereby the Slight he makes of the endearing Promises of God annexed to Prayer; likewise of that divine Oath which the Lord hath sworn, to convince us of his Readiness to grant our Desires.

Fourthly : The Flame of true Devotion and Faith will soon be extinguished in a Man, if he doth not perform this Duty with becoming Care and Concern, and thereby neglects to afford new Fuel to this interior Fire.

Fifthly : The Holy Ghost and his Gifts, together with the Lord Jesus himself, will soon depart from a Man that wilfully shakes off so heavenly a Duty. And must not this prove a most dangerous Inlet to all Manner of Vice and Wickedness ?

Sixthly : A Despiser of Prayer exposeth himself to all the Snares and Wiles of the Devil, that great Murderer from the Beginning.

Seventhly : Such a one can expect no Blessing or Success in whatever he undertaketh.

Eighthly : He depriveth himself of all sweet Intercourse and familiar Conversation with God.

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But after we have been faithful in seeking by Prayer, and expressing in our Life those Christian Virtues which are necessary for making farther Advances in this Duty, it is then that this practical Prayer will resolve it self into a Prayer of Tears. And then those Forms of Prayer may be used as relate to a Christian's Crosses and Trials, and to the Comfort that succeeds, if the Soul continues faithful. Likewise may the Thanksgivings for the Sufferings of Christ be consulted on this Occasion. All this will end at last in Joy and Exultation, from whence so flaming and reciprocal a Love will spring up, that nothing will be denied of whatever a Man shall offer to ask.

This sweet Variety of the several Degrees of Praying, may be wonderfully illustrated by the Example of the Royal Prophet. We may trace in the Psalms all the Christian Graces, and Gospel-Virtues, together with most ardent Prayers for obtaining the same. The whole CXIXth Psalm contains nothing but a most fervent Address to the Lord for the Gift of divine Illumination. The penitential Psalms are full of Tears, of Sorrow and Weeping. Soon after the Prophet abounds with Joy and Exultation, and the Psalms he then doth sing, are so many Compo-sures relating his Triumphs and Victories. All this is crowned at last with so ardent and flaming a Love, that he careth nothing for Heaven and Earth, if he might but enjoy the LORD alone.

Let us also contemplate the Example of the Lord Jesus himself, that most accomplished Mirror of Prayer and of all Christian Virtues. How did he wrestle in Prayer whilst he offered himself up with strong Crying and Tears; when, at another Time, he rejoiced in Prayer and Praises on Account of the wise and marvellous Dispensations of God? (1) And the Fervency of his Love, wherein all those Degrees did center at last, doth most visibly appear
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(1) Luke 10. 21.

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from the farewell-Prayer recorded in the XVIIth Chapter of St. John, which for that Reason may also be called the Love-Prayer of the Lord.

Now to stir up in my Fellow-Christian a hearty Desire to these noble Attainments in the Duty of Prayer, I have composed this Book, and divided it into several Parts or Sections.

The First contains Prayers for Christian Graces and Virtues, which will carry an endless Reward with them, if we do but labour to obtain them by Prayer and Supplication.

Ipsa etenim virtus sibi met pulcherrima merces.

The Second Part contains Thanksgivings for the Benefits conferr'd upon us by the Lord. These Prayers will raise the Mind higher, by leading it up to a fuller Knowledge of God, and by kindling in us a Sense of divine Love.

The Third Section is made up of Prayers for Comfort under Crosses; and these will open in us a Fountain of Tears. To this are added some Prayers upon relative Duties.

The Fourth contains Praises and Expressions of Joy.

If we go but faithfully through these several Degrees of Prayers, I may then confidently affirm, we shall feel the Kingdom of God rising within us, which is Righteousness, Peace, and Joy in the Holy Ghost. For in this Manner ought we to seek the Treasure hid in the Field, and the goodly Pearl, for which the Merchant sold all he had to buy it.

But here I must friendly advise the Reader, not to suppose any of these Prayers to be unprofitable or needless, by reason of their not suiting perhaps his present Condition. Thus one or other might think, what need is there why I should so earnestly pray against the Evils of an unbridled Tongue, when I am not given to Strife and Contention, or other Sins committed by the Tongue? Why should I pray against Intemperance or Covetousness, when I am addicted

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neither to Gluttony nor Avarice? What Occasion have I then to make many Prayers against such things as these?

Here I would have every one know, in the first Place, that no Man can obtain any spiritual Grace or Virtue without praying for it; and that all other Virtues he pretends to possess, are rather some dead Images of Virtues, than true Christian Graces proceeding from an Operation of the divine Spirit. In the next Place, he ought to consider, that all the Seeds of the most abominable Vices are lurking in his Heart, though they do not always appear in open Rebellion against him, or attempt to hurry him away into visible Vices and Enormities: However, as long as they live in a Man, and are not restrained by divine Grace obtained by Prayer, any one of them may start up in one Hour's Time, and ruin a Man in Soul and in Body. How many Men are brought into Trouble and Misery by their own licentious Tongue, when they thought themselves able enough to tame it? How many are destroyed by Excess and Drunkenness, a Vice which they seemingly abhorred? How easily may a Man pull down the Curse and Wrath of God by Avarice and Hardness of Heart, when he thinks himself to be full of Love and good Nature? Not to mention what a Fire is many times kindled by an unexpected Surprise into Anger and Revenge.

Let therefore these and other good Prayers serve thee for an Antidote and Preservative against Falls and Surprizes of this Nature, and never think thyself out of Danger whilst thou hast no other Protection but what is fetch'd from thy own good Nature. This good Nature (so called) will soon deliver thee up into the Enemy's Hands; and then one Temptation will be enough to destroy all those specious Virtues whereon thou didst so confidently rely? Whereas a fervent and serious Prayer will then support thee by a secret Power and Influence, when thou standest most in need thereof, or when thou happenest to be upon
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the very Brink of falling into such a Sin or Calamity as thou couldst not foresee, much less prevent, by thy own Prudence and Foresight. For the infernal Hunter of Souls hath spread his Nets in all Places, and at all Times, openly and covertly, as it best serveth his Turn. Therefore be thou forearmed with Prayers and Supplications; and this will seasonably work for thy Good, when thou art in imminent Danger and Distress.

If further any one would say, that these Prayers are too long, and alledge for that Purpose the Command of our Lord (m): When ye pray, use not vain Repetitions, as the Heathens do: For they think that they shall be heard for their much Speaking. Or if they would insist upon that Form of Prayer which the Lord himself hath left us for a Pattern to follow, and which he hath comprised within a very small Compass of Words: I must answer,

First, That the Lord hath only rejected unprofitable and impertinent Repetitions, not grounded in Scripture, but such as do barely arise from Hypocrisie, or some counterfeited Fit of Devotion: But then he hath by no Means forbid such Words as flow from an internal Devotion, and from an Operation of the good Spirit of God. For such Words do awaken the Heart from its natural Drowsiness, by raising the Mind, and helping to inflame the Fire of Devotion glowing within: They do also strengthen our Faith and Hope, and are very profitable to such as design to continue somewhat longer in asking, seeking, and knocking, in order to obtain the Prayer of Tears, of Love, and of Joy.

Let us also consider the Psalms of David, and the Prayers of other Saints, recorded in Scripture: many thereof are lengthened out into a great many Words, but not without sufficient Cause for so doing.

This

(m) Mat. 6. 7.

This is plain from the Song of Moses, Exod. XV. and Deut. XXXII. See also Isaiah XXVI, and LXIV. Daniel IX. Habakkuk III, &c. Nay, the Prayer of our Lord himself, set down John XVII. is drawn out into a good Length; and yet all these Prayers, though they are long, yet are they no less comfortable, and full of divine Wisdom and fervent Devotion.

To conclude: I very earnestly intreat every one not to omit so heavenly a Duty on Account of his own Weakness or Unworthiness; but that he would turn to God with his whole Heart, and then pray with good Courage and Confidence, not being too shy or fearful. There is no Respect of Persons with God; but as he hath commanded all Men to pray, so he hath promised to hear every one in particular; having sufficiently declared his Will to have all Men saved, and to come unto the Knowledge of the Truth. It is he that maketh us worthy to pray and to praise, and this by Virtue of his own Command and gracious Promise. He will also grant us his Power and Assistance for the right Performance of a Duty by himself commanded.

This I heartily wish may be conferred upon all those that pray with Sincerity, and endeavour to worship the Father in Spirit and in Truth. May they enjoy his Grace and holy Spirit, together with many sweet Visitations in their Devotions! May he fulfil their Requests, hear their Supplications, and grant them the Desires of their Heart which they offer up unto him through JESUS CHRIST our Lord! Amen.

(Of the Advantage and Power of Prayer may be read the XXth Chapter in the first Part of the Second Book of True Christianity: Likewise the XIVth Chapter of the said Book and Part, down to the XXXth Chapter.)



THE Garden of Paradise.

The FIRST PART:

Containing such Prayers and Supplications as relate to the Ten Commandments.

For the True Knowledge of GOD.



ETERNAL, true, righteous, living, holy God and Father! unto thee do I make my woful Complaints, and with an humble and sorrowful Heart do I bewail that great Blindness and Darknes which, as an hereditary Evil, hath seized on my Soul. 'Tis by reason of this Blindness of Heart, that I am not only unfit to conceive a right Knowledge of thee by Nature; but also that I cannot so much as stir up in me a hearty Desire after, or a real Delight in thy Divine Knowledge, though it be Eternal Life to know thee, 3.

thee, and JESUS CHRIST whom thou hast sent. All this proceeds from my own natural Folly, Ignorance, Dulness and Stupidity of Heart. O pardon this my dangerous Folly, most merciful Father, and do not impute it unto me. Remove far from me that heavy Judgment, and dreadful Wo, pronounced by thy Prophet against all those that will not learn to know thee: *The Ox knoweth his Owner, and the Ass his Master's Crib; but Israel doth not know, my People doth not consider. Ah sinful Nation, a People laden with Iniquity, a Seed of evil Doers.*

Isa. 1. 3,
4.

But do thou teach and enlighten me by thy Word and holy Spirit, that by means of a true and living Faith, I may know thee to be in Three Persons one only true God, one only adorable Substance; and that thou, Eternal Father, art the *first* Person in the holy Trinity, having from all Eternity begotten out of thy Divine Substance thy only Son, and given him freely to be our Saviour and Redeemer. Grant, dear Father, that I may know thy Omnipotence, fear thy Justice, believe thy Truth, and praise thy Wisdom. O let thy Omnipotence be my Defence; thy Mercifulness, my Comfort; thy Righteousness, my Strength; thy Truth, my Fortrefs, my Buckler, and my Victory; thy Wisdom, my Guide; thy Love, my Joy; thy Grace, my Light and Life; thy Honour and Praise, my Glory.

Give me a sound Knowledge of thy beloved Son JESUS CHRIST, and teach me to apprehend him as the Eternal, Almighty God, of the same Divine Substance, and coessential with thee; that he is in his assumed Humanity the *second* Person in the holy Trinity; my Lord and my God, the *Brightness* of thy Glory, and the express Image of thy Person,
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Heb. 1. 3.

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Light of Light, true God of a true God : by whom thou hast *created* all things, and who Col. 1. 16. is the Life and the Light of Men : Teach me that *Him* Thou hast entirely given unto us both as he is God and Man, with all his eternal Goods and Benefits : Who, by his Incarnation, is become my Brother ; by his Gospel, my Prophet and Teacher ; by his marvellous Works, my Physician ; by his Passion and Death, my Redeemer ; by his Resurrection, my Victory and Righteousness ; by his Ascension, my Hope ; by his Glory, my Honour and Exaltation ; by his holy Ghost, my Unction ; and by his last Return, my eternal Salvation.

O blessed Jesu, *Thou art the Way, and the Truth, and the Life* : Joh. 14:6. Be thou unto me the Way I am to walk in ; be thou unto me the Truth I am to believe ; be thou unto me that Life which may eternally save and preserve me.

Grant me also, most merciful Father, to know that thy Holy Ghost is the *Third Person* in the blessed Trinity, with thee and thy beloved Son, one only true, substantial, eternal God, proceeding from thee and thy Son, and *sent forth into the Hearts of Believers*, to Gal. 4. 6. enlighten and to sanctifie them, to comfort and to lead them into all Truth. O let him be my Light, in Opposition to all my Darkness and Errors ; my Comforter, in all Distress ; my Sanctification, against all my Uncleaness ; my eternal Truth, against all the Lies of wicked Men and Devils. Let thy Spirit, who is the Spirit of Regeneration, renew and sanctifie me, that thereby I may become a Tabernacle of God ; that the holy Trinity may come and dwell in me ; that by thy Spirit being made a new Creature, the Lord Jesus Christ may be pleased to live in

me, and that my Members may be Members of his most sacred Body.

Make me, O God, to know thee according to thy most gracious Will: Let me taste in my Heart thy Love, as the Love of my heavenly Father: Let me be lively affected with the gracious Sweetness of my Lord Jesus Christ: Let me carefully preserve the blessed Fruits of his Incarnation, of his Word, of his Passion, of his Resurrection and Ascension: Let me feel in my Conscience the Comfort and Light, Peace and Joy of thy holy Spirit; and let me constantly carry within me a Foretaste of the inestimable Treasure of my Salvation, even of my sublimest Good and Happiness.

This thy Knowledge, O God, is eternal Life.

Wis. 15.3. Thus to comprehend thee is perfect *Righteousness*, and thus to know thy Power is the very

Isa. 53.11. Root of Immortality. By Means of this *Knowledge*, we are justified and saved: By this Knowledge, thou dost communicate thy self unto us with all thy Goods and Riches, replenishing our Hearts with thy self. By this Knowledge, Satan is expelled with his Darkness, Craft and Lies, his Kingdom is destroyed, his Power conquered, and his strong Holds and Armour are taken from him. By this Knowledge, a Man is governed in his Life, and taught to direct all his Steps to the Honour of God, to the Benefit of his Neighbour, and to his own eternal Salvation. Wherever this Knowledge is wanting, there Satan fills the Heart with all Manner of Darkness and Blindness, Error and Malice, and Man himself is made a Dishonour to God, and a filthy Vessel of his Wrath, and eternal Damnation. From this deplorable State, most merciful Father, do thou, by this thy holy Knowledge,

For the Fear of G O D.

5

ledge, preserve me for ever, through Jesus Christ, thy beloved Son, our Lord ! *Amen.*

For the Fear of G O D.

HO L Y, merciful, gracious and loving Father ! I bemoan and confess before thee, in Brokenness of Heart, the various Corruptions that virulent Evil of *Original Sin* hath brought upon me ; so that by Nature there is no Fear of God before my Eyes, nor any filial Readiness to fear, love, and honour thee ; and this because of my Nature, depraved to the highest degree by that hereditary Corruption. This is the Reason I have all along refused to be ruled and governed by thy Fear ; and having generally let loose my Thoughts into the World, without any Regard unto thee, they are become altogether vain, and corrupted, as well as my Words and Actions. O how often have I forgot and neglected thy Commands, and lived without any Fear of thy Justice ! How often have I followed the Lusts of the World, and the Devices of my own Heart, more than thy Laws and Precepts ? Pardon, most gracious Father, this sinful Security, and shameful Contempt both of thy Commands and Threatnings ; and turn away from me that dreadful Punishment, threatned to all those that shake off thy holy Fear, and which shall be rejected by thee again, because they have rejected thy holy Word. *Hof. 4.6*

Since then the *Fear* of the Lord is the Beginning of Knowledge, and is that most beautiful Wisdom, whereby a Man is made acceptable unto thee ; I beseech thee, O Lord, to destroy in me, and to root out of my Heart,

Isa. 11. 2.

that natural Security, Presumption, Temerity and Contempt of thy Commands and Threatnings ; and to beget in me, by thy Spirit, (who is the Spirit of the *Fear* of the Lord) such a filial Reverence as may teach me always, and in all Places, in all my Thoughts, Words, and Works, to fear thy Wrath and Displeasure : That I may seriously repent of all and every Sin by me committed, being much more concerned for my having offended thee, than for my being punish'd by thee. O my God and my Lord, make me thoroughly sensible how unjustly thou art offended by me, - but how justly I am punish'd by thee. (Vouchsafe me therefore thy Grace, that from my whole Heart I may become an utter Enemy to all Sins, hating them as Works of the Devil ; and that in all my Frailties and Weaknesses, Crosses and Temptations, Trials and Afflictions, I may enjoy the Comfort of thy fatherly Grace and Mercy, not fearing thee as a cruel Enemy, but loving thee as a good and merciful Father.)

Do thou also, by this Divine Fear, preserve my Soul and inward Man from thinking, speaking, and acting any thing against thy holy Will ; and let all whatever I think, speak, and work, be done as in thy holy Presence. Let the Eye of my Mind be fixed on thee alone, to ponder in thy Fear all my Words and Actions, and in all things call first upon Thee for thy Divine Wisdom, Help, and Assistance : That no Concerns of this Life, neither Honour nor Interest, neither worldly Joy nor Pleasure, nor any Fear of Men, may divert me from that Fear which is due unto thee alone. Make me continually mindful of thy gracious Promise, wherein thou

Gen. 22. hast assured those that fear thee, of thy Deliverance

For FAITH.

7

liverance and Mercy, of thy Blessing and Grace, ^{Exod. 1.}
of thy Support and Wisdom, of thy Help and ^{17 20.}
Preservation, of thy Protection and Comfort: ^{Psalm 25.}
That so thy Divine Fear, Grace, and Mercy ^{14.}
may influence, guide, and accompany me all
the Days of my Life, through Jesus Christ,
thy beloved Son, our Lord. *Amen.*

For FAITH.

A Almighty, merciful, true and faithful God,
I humbly lament and confess unto thee,
that my Heart and Nature is so deeply in-
fected with Unbelief, and poisoned by Mi-
strust and Doubting, that I have hardly ever
laid up and preserved the Word of thy Truth
in my Heart, nor relied upon it, as I should,
entirely and heartily.

Pardon, most merciful Father, this strong
Unbelief and Mistrust of my Heart, and guard
me from the Punishment and Curse declared
to those that rely upon *Men*, and trust in ^{Jer. 17. 5.}
the things of this World. And because it is
impossible without Faith to *please* thee, I be- ^{Heb. 11. 6.}
seech thee to purifie my Heart by *Faith*, and ^{Act. 15. 9.}
to cleanse it from all Doubts, Superstition,
Idolatry, and vain Reliance on worldly Pos-
sessions and Honours, or on the Favour and
Help of Men, to which thy Curse is annexed.
Kindle thou in my Heart the Light of true
Faith, that thereby I may rightly know thee,
the only true God, even as thou hast mani-
fested thy self in thy Word: That I may
heartily believe these Divine Oracles, and with
an unshaken Confidence trust in the Promise
of Grace, and of the Remission of Sin, pur-
chased by thy Son; that my Conscience may
rest therein, and that thereby I may gain a

free, comfortable, and joyful Access unto thee, and call upon thee with my whole Heart. Grant that I may embrace and firmly hold the three grand Pillars of Faith; thy eternal *Truth*, thy most affectionate Fatherly *Mercy*, and thy immense *Omnipotence*, and may be so grounded thereon as never to be shaken.

I beseech thee also, most merciful Father, that thou wouldest be pleased to encrease and strengthen my Faith Day by Day, and graciously pardon the Weakness thereof. Do not break the bruised Reed, and do not quench the smoaking Flax; but let the Grain of that divine *Mustard-Seed*, which is sown in my Soul by thy Spirit, grow up to so fruitful a Tree, as to bring forth many Fruits of Righteousness, to the Honour and Glory of thy holy Name; that so I may not prove an empty and dry Tree, fit for nothing but to be cursed and plucked up by the Root, and cast into the Fire of Hell at last.

Iſa. 42. 3.
Matth. 17. 20.
Joh. 14. 6.

O Lord Jesus Christ, thou art the Way, the Truth, and the Life: The Truth in thy eternal Promise, and the Life in thy holy Merit. O thou eternal Way, let me not wander astray from thee: Thou eternal Truth, let me not be deceived by false and erroneous Spirits, and let me never doubt of thy gracious Promise. Thou eternal Life, let me not seek Rest and Life in a weak and perishing Creature, but in thee alone, the Hope of my Salvation. O thou fairest Bridegroom of my Soul, do thou betroth my self unto thee by Faith: O thou noble and acceptable Guest, do thou dwell in me by Faith; for 'tis Faith whereby thou art entirely mine, with all thy Goods and Benefits.

O God holy Ghost, do thou unite me again unto God my heavenly Father, by the Means

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Means of Faith : Do thou convert me to him, that I may be converted : Do thou transplant, and, by Faith, ingraft me again into Jesus Christ, the true and living Vine, that I may receive and draw into me, out of him alone, all my, or rather his, quickning Spirit and Virtue, all my Righteousness and Life, Salvation and Comfort ; that so my Faith being not found dead, but alive, may act by Love, and abound in all manner of good Works. Do thou renew in me the Image of God by the Righteousness of Faith, and the Sanctification of my Life : Make me by Faith a new *Creature*, ^{2 Cor. 5.} that old things being past away, all things ^{17.} may become new in me.

Let me by Faith offer up unto thee an acceptable Sacrifice like *Abel* : Let me be translated into Heaven by Faith, like *Enoch* : Be ^{Heb. 11. 4.} a true Member of thy Church, and enter in- ^{Verse 5.} to the Ark by Faith, like *Noah*. Let me ^{Verse 7.} forsake this vain and idolatrous World, and seek by Faith my native Country in Heaven, like *Abraham*. Let me obtain the Blessing, by Faith, like *Jacob* ; and rest in the promised Land of the heavenly *Canaan*, by Faith, like *Joseph*. (Let me choose, by Faith, rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season ; esteeming the Reproach of Christ ^{Verse 8.} greater Riches than the Treasures in *Egypt*, like *Moses*. Let me stand firm and unmoveable by Faith, and not be diverted from thee by any Fear of Men, or their Power and Malice, like *Daniel*. Let me eat, by Faith, the hidden Manna of Heaven, and drink the Water of Life out of the Rock of Salvation : Let me by Faith pass through the Sea of this World, and its various Trials and Afflictions, like *Israel*. Let me by Faith over-throw

For the Love of G O D.

Heb. 11.
30.

Verse 33.
Jo. 11. 40.
1 Pet. 1.9.

throw the Walls of *Jericho*, that is, overcome the Kingdom of Satan, like *Joshua*. Let me by Faith stop the Mouth of the infernal Lion, and quench the Violence of the Fire of Hell, like *Daniel*. And lastly, let me see, by Faith, the Glory of God, and obtain the *End* thereof, even eternal Salvation, through Jesus Christ our Lord. *Amen*.

(Of the Weakness of Faith, read the 51 Chapter of the II. Book of True Christianity.)

For the Love of G O D.

O Thou most loving God, bountiful and gracious Father, thou Fountain and original Source of all Love and Kindness, Bounty and Goodness, Grace and Mercy ; I do lament and confess unto thee, with Grief and Sorrow, that all that Divine Love, wherewith I should love thee above all things, is, by original Sin, so far extinguished and deadned in me, that, by Nature, I am more bent and inclined to love my self and the Creature, than thee, my most merciful Father, who ought to be the only Object of my Love and Affections. This Depravity of Mind is the Reason that I have not loved thee hitherto sincerely and above all things, who art my dearest Creator and Father ; nor Jesus Christ my only Redeemer and Saviour, nor the holy Ghost, the true Comforter of my Soul. And yet thou alone art the highest and never-fading Good, which ought to be loved always, and above all things.

O pardon this my grievous Sin and Folly, and turn away from me that dreadful Sentence, declared in thy Word : *If any Man love*

1 Cor. 16.
22.

For the Love of G O D:

II

not the Lord Jesus Christ, let him be Anathema Maran-atha. Destroy in me, O Lord, all inordinate Love to the World and the Creature, to my self, and to mine own Honour and Interest, together with all the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, by which the Hearts of Men are turned away and alienated from thee.

Joh. 2.
15.

Kindle in me, by thy Spirit, the pure and undefiled Flame of thy Love, that I may love thee as the sublimest Good, as the eternal Love, as the supream Benignity, as the most amiable Beauty, as the most transcendent Goodness, as the most essential Holiness, as the purest Truth, Righteousness, and Wisdom; and, in short, as *ALL* good, and an everlasting Spring of all Beauty and Goodness. Grant that I may love thee with all my Heart, and without any mercenary Regard to a Recompence or Reward, but purely for thine own Sake: That I may also freely submit my Heart, Will, and Understanding, to thee alone, keeping with Joy thy Commandments, and cheerfully doing thy Will: For therein the true Love of God doth consist.

John 14.
21.

O Lord Jesus Christ, let the fervent Love of thy pure Heart warm and inflame my cold and frozen Heart: Let the gentle Love of thy undefiled Soul, enlighten my dark and benighted Soul. Let the Love of thy noble and elevated Mind raise also my Mind and Senses above this World, and fill them with the Fateness of thy House: Let the Love of thy Divine Power strengthen the Powers of my Body and Soul in thy Love, that for the Sake of thy Love I may leave and forsake all that is displeasing to thee, and may do and suffer whatsoever is pleasing in thy Sight, and therein continue firm to the End of my Life. For thus

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For HOPE.

to love thee is the highest Wisdom, and he that finds her, loves her, for he sees what marvellous Works are wrought by Love.

Grant that thy Love may draw and unite me to thee, and make me one Spirit, Soul, and Body with thee, my Lord : That I may always think on thee, speak of thee, hunger and thirst after thee, and being satiated with the Sweetness of thy Love, I may abide in thee for ever, and thou in me. Enable me also, by the Virtue of this Love, to love all Men in thee alike, and for thy Sake, even as I love my self: Nay, that out of a compassionate Love I may freely forgive all my Enemies, loving them, and praying for them, doing good unto them, and overcoming their Evil with Kindness. And all this for the Sake of the immense Love of God the Father, my merciful Benefactor ; for the Sake of the perfect Love of God the Son, my blessed Redeemer ; and for the Sake of the fervent Love of the holy Ghost, my true and only Comforter. *Amen.*

(Of the excellent Virtue of LOVE, and its Power and Purity, read the 21st Chapter of the 1. Book of True Christianity.)

For HOPE.

O Lord, who art the eternal Truth, who keepest Covenant and Mercy for ever, in whom whosoever placeth his Hope and Confidence is never put to Confusion ; I confess unto thee the Corruption of my Flesh and Blood, adhering too much to fading and temporal things, and leaning on worldly and
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transitory Comforts, too often forget thy fatherly Promise, Omnipotence, and Mercy.

Pardon this great Sin, most merciful Father, and guard me from the dreadful Judgment, whereby those that put their Hope in the Creature are for ever shut out from seeing that

Jer. 17. 5.

Good which is to come. Destroy in me all that deceitful Hope, which, like *Smoak*, is dispersed, and like a thin Froth driven away with a Storm. (Take from me all vain and anxious

Wis. 5. 14.

Cares about the things of the World, and grant that I may believe thou carest for and watchest over me. Let the Hope and Confidence of my Heart be always bent towards thee, that neither the sweet and pleasant Influence of thy Grace and Goodness be hindred, nor the Introversion of my Heart into thee, as the only Center of Rest, be obstructed. For all Hope and Desire, not trusting in thee, must for ever abide in Anguish and an endless Disquiet. (Let my Hope, in the midst of all the Straits and Adversities of this Life, be fixed in thee alone, as an *Anchor* in a firm and sure

Heb. 6. 19

Foundation, expecting thy Help without Distrust or Doubting. Let me feel in my Heart that thy Mercy is boundless, thy Goodness infinite, and thy Promise true and unmoveable: That hereby my Hope may be confirmed and settled, my Prayer assured, and that Confidence sealed, that I shall be preserved in thee, and kept safe as in an impregnable Fortrefs, under thy gracious Guard and Protection.)

The Ground of my Hope, most merciful Father, is the blessed Incarnation of thy beloved Son, and his precious Merit, his Resurrection and Ascension, whereby thou hast begot in us a lively Hope, in which I shall never be confounded: For in Christ Jesus I am already saved; with him and in him I am

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Eph. 2. 6. already risen, and got up into Heaven, sitting even now with him in heavenly Places. In Christ Jesus my Lord I have already eternal Life, and do but wait for the full Manifestation of the Glory to come. Let me therefore, in whatever I do or design, rely on thee alone, that thou also mayest be unto me whatever my Heart desireth or wisheth. Let me not sorrow too much in time of Affliction, whenever thy Hand delays to help me; for the longer thy Help is delayed, the more glorious will it appear when it comes to support us. However, be thou pleased to give me some Ease in the midst of my Crosses, lest I sink under them. Succour me always with thy powerful Comfort, that gathering new Strength with those that trust in the Lord, I may not fall, but abide for ever like Mount *Sion*, thro' Jesus Christ our Lord. *Amen.*

(Concerning the Manner how, and the Reason why Hope maketh not ashamed: Also how Hope is tried, see the 50th Chapter in the 2d Book of True Christianity.)

For HUMILITY.

O Lord Jesus! Thou most humble, meek, and lowly Heart! I confess and complain unto thee, that I am, by Nature, exceedingly transported with *Self-Honour* and Self Exaltation; Satan having to that Degree poisoned my Heart with Pride, (the very Inlet, and original Cause of all other Sins,) that I have too often presumed to catch at the Honour and Praise of Men, and thereby to gratify the fond Opinion I have of my self: Not considering, that all Honour is due unto thee alone, and unto no Creature at all. I have of-

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ten despised my Neighbour, trusted too much in my own Abilities and Strength, and relied on my self, instead of thee alone.

O Lord, who givest *Grace* to the Humble 1 Pet. 5.5. and Meek, and resistest the Proud and Haughtiness, do not impute unto me so grievous a Sin, nor condemn me to the Punishment attending so heinous Offenders. Thou hast declared that thou wilt pull down the Mighty from their Seats, and scatter *the Proud in the Imagination of their Hearts.* Let my Ambition be vanquished by thy Lowliness, and attoned for by thy holy Humility. Teach me to know my Misery, and to fear thy Majesty. For what am I but a Handful of Dust and Ashes, a rotten Carcase, a polluted Vessel, a contemptible Worm, a sinful Creature, a Child of Wrath by Nature, conceived in Sin, and born in Iniquity? In Labour and Vanity do I spend my Days, with Pain and Pity do I die, and when and where my End will be I do not know!

I am by Nature a Sink of all manner of Misery! blind in thy Knowledge, dumb to thy Praise, deaf to thy Word, and lame to walk in thy Ways. I have nothing of my self but Sin and Wretchedness, Death and Damnation: And if I have any thing that is really good, it is altogether thine, and not mine. For *what hath a Man which he hath not received? And if he hath received it, why should he glory, as if he had not received it?* All Honour therefore entirely belongs to thee, and not to the Creature. And yet have I often most shamefully invaded thy Right, and, by Pride, appropriated that to my self, which is due to thee alone. Thus have I adorned my self with Goods unlawfully gotten, like an unfaithful Servant and an unjust Steward. Do not call me, most merciful Lord, to an Account for my past
Stew-

Stewardship ; for I cannot stand before thee. Vouchsafe me thy Grace, that henceforth I may be humble in my Heart, plain in my Words, lowly-minded in my Actions, never giving way to any high Esteem of my self, but be low in mine own Eyes and Judgment.

Plant into my Heart such a Sense of true Humility, as may make me obedient in whatever things thou shalt be pleased to employ me. (Grant that I may perform the Works of my Calling in Singleness of Heart, not relying on my own Ability and Strength, but on thy Power and Succour, and patiently wait for the Hour of thy Assistance.) Enable me to discharge faithfully whatever thou hast committed to my Trust, and restrain me from meddling with things I am not called to. Let me never fall into such a Blindness and Folly of Heart, as to presume to do great Matters by my own Sufficiency and Parts : But let me consider, that I
 2 Cor. 4. 7. carry my Treasure in an *earthen* Vessel, that thou may'st be glorified in all things. Let never arise in my Heart any Contempt of my Neighbour; nay, not of the lowest and meanest Man living : For 'tis the humble Man by whom thou performest thy Works upon Earth, and by giving him Grace, makest him a useful Instrument for effecting great and marvellous Things.

Teach me, O thou God of Peace, to preserve Peace and Concord by the Virtue of Humility : Teach me, most humble Jesus, to follow the Example thou hast left me, in having humbled thy self under God, Angels, Men, and Creatures; and in having called thy self a
 Ps. 22. 6. *Worm*, the most despicable of all the Creatures upon Earth. O let this Word spring up in the Soil of my Heart, and bear Fruit to thy
 Matt. 11. 28. Glory : *Learn of me, for I am meek and lowly*

in Heart, and so not in an affected Shew and Appearance, but in the very Heart it self. Thou who art the Lord of Glory, hast humbled thy self, and that pitiful Worm, the Heart of Man, puffeth it self up! O thou most humble Heart, thou hast despised worldly Honour and Greatness; and those that pretend to be thy Children, have an infinite Thirst and Desire after it. When shall I entirely die to my self and to all those perishing Trifles! so as not to account my self worthy of any Honour, nor to desire any of any Man living! When shall I think my self to be *Nothing*, so as not to please my self any more, but to displease my self, and bewail the shameful Deformity of my Heart! When shall I begin to reprove my self, and count all my Doings as Dung, and my own Righteousness as a filthy Garment before thee?

² Cor. 12.
11.

Grant, O Lord, that I may never suffer my self to be deceived by the plausible Words of a dangerous Flatterer, but keep me in a low Opinion of my self, by giving me a daily Sight of my own Want and Indigency. Let the Lowliness of my Heart be my Treasure, and let it be a Foundation of all other Graces and Virtues, in Imitation of thy holy Humility. Let me ponder the Word which thou hast spoken: *Whosoever shall humble himself as this little Child, the same is the greatest in the Kingdom of Heaven*: Again: *The Lord dwelleth on high, and humbleth himself to behold the things that are in Heaven, and in the Earth*. And again: *To this Man will I look, even to Him that is poor, and of a contrite Spirit*. Guard and protect me, that I may never become an Abomination in thine Eyes by Pride, nor guilty of Sacrilege by Ambition, nor a Confederate and Follower of Lucifer, by Self-Exaltation.

Mat. 18. 4.

Ps. 113. 6.

Isa. 66. 2.

A Prayer against Pride.

Turn away from me proud Thoughts, arrogant Gestures, lofty Looks, and haughty Words; and shut up my Heart into thine own humble and gracious Heart, that my Soul may dwell and rest therein for ever.) *Amen.*

(Concerning the Power and Efficacy of the Virtue of Humility, read the 21st Chapter of the 11d Book of True Christianity.)

A Prayer against Pride.

Luk. 11.
28.

O My Lord Jesus Christ, who art of a truly humble, single, and lowly Heart! Thine Eyes are not lofty; humble are thy Gestures; meek and gracious, sweet and amiable are thy Lips: Thou didst never aspire after worldly Honour and Greatness; and when it was offered, thou didst freely decline it; thy Life being made up of nothing but Contempt and Poverty, Pain and Sorrows.

But O! how contrary is my Life to this thy lowly, humble, and meek Life! What a venomous Worm do I harbour within me, and how am I puffed up with Pride and Vain-glory! Lofty Eyes, a proud Behaviour, and haughty Words, are my Delight and Pleasure. Contempt I am not able to bear, and the least Disrespect is counted an Injury and Affront; whereas I should love my own Abasement, and think my self worthy of nothing but Slight and Despite. I count my self too good for being despised, and too great for being undervalued.

O pardon and vanquish this my Sin and Folly, most gracious Jesus, and with the Removal of this Sin, remove also the Punishment attending it. Subdue in me the Sin of Ambition,

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tion, lest I be at last transformed into a Satan, who, by invading the Throne of God, exalted himself beyond Measure, and thereby procured his Ruin and Misery. This foul Image of his he hath also breathed into my Soul, and thereby rendered me exceeding odious in thy Sight. O my God, be thou pleased to let me see my self in my own Misery and forlorn Condition. For what is a Man, even whilst he is alive? Truly nothing but Filth and Corruption! All what I have is thine, and not mine. If I be rich at present, how soon canst thou reduce me to Straits and Poverty? If I be wise and prudent, how quickly canst thou turn my Wisdom into Folly, and change my rational Heart into a brutish one, as thou didst unto *Nebuchadnezzar*?

If I be placed in Power and Greatness, how easily canst thou cast me down, and pour Contempt upon me? If I stand now, O how soon may I fall? If I have Friends, and enjoy the Favour of Men, how soon may all this be overturned, and my Friends become my very Enemies? If I be strong and healthy, how quickly may I sicken and die? If I be happy now, how soon may all my Felicity change? In short: there is nothing constant, nothing stable and firm of what I seem to enjoy: There is nothing wherein I may safely repose my self, but thou, my GOD alone.

O my Lord and my God, grant that I may withdraw my Heart from my self, and from all temporal things, and place it on thee alone, the only Center of Rest! Make me to know that venomous Worm of *Self-Love*, of *Self-Will*, and *Self-Estimation*, which dwells in me, and poisons all my Works and Actions. My Heart should be entirely fixed on thee alone, and lo! it is most shamefully turned from thee, and

A Prayer against Pride.

bent towards my self, towards Self-Love, Self-Honour, and Interest. I am too apt to flatter my self, and too prone to have a good Opinion of my own Ways and Inclinations: I please my self, I love and honour my self: And this *Self-Complacency* is the great Idol that lurks within and pollutes the Temple of God in my Soul. O my God, do thou deliver me from it; and grant that henceforth I may hate and deny my self, and renouncing all that I have, be received into the Number of thy Disciples. Restrain my Feet from following ever the Steps of proud *Lucifer*, who, after a Shew of some transient Honour, will carry a Man to Hell and Destruction. Let me, on the contrary, follow thine own humble and patient Footsteps, who art meek and lowly in Heart, that in thee I may find Rest for my Soul.

O how little is the narrow Way of the *CROSS* known in these Days! The Way of Poverty and Contempt, of Lowliness and Shame, of Affliction and Death. How few there are that find it! When yet our Lord himself is gone through this Way into his Kingdom, and for the suffering of *Death* is crowned with Honour and Glory. But how broad is the Way that leads to Ruin, and how great the Number of those that love it! This is the Way of Wealth and Riches, of Pleasures and Honours, which will end at last in everlasting Hell and Misery. Guard me, O Lord, from those destructive Ways, and lead me safe in the Paths of Righteousness, ending in Life eternal, through Jesus Christ our Lord and Saviour. *Amen.*

Heb. 2. 9.

For

For Patience.

O Lord God and Father, who art gracious and patient, kind and long-suffering, abounding in Goodness and Mercy : O Lord Jesus Christ, who art the meek and patient Lamb of God ! O God Holy Ghost, who art a Spirit of Comfort and Peace ! I bewail, in thy Presence, the impatient and disobedient Temper of my Heart, which hath often made me murmur against thy holy Will, and the Appointments of thy Providence.

Pardon this grievous Sin and Disobedience, and take away from me that severe Punishment, which shall be inflicted on such as refuse to bear thy Yoke ; for those will never *find Rest unto their Souls*. Give me thy Grace, that in all Afflictions I may readily submit to thy holy Will, and never exclaim against thy Proceedings. Let me consider, that whatever befalls me, is governed by thy Almighty Hand, and sent by thy Order and Wisdom ; seeing that not a *Hair* of my Head can perish without thy Will. Teach me hereby the great Luke 21
18. Duty of *Self-Resignation* to thy divine Will, that I may receive from thy Fatherly Hand all my Crosses and Tribulations with a serene, patient and thankful Heart, counting my self liable to far greater Punishments than hitherto thou hast been pleased to inflict upon me ; since the Measure of my Sins infinitely exceeds the Measure of thy Chastisements. Let me never grow weary of my Sufferings, but rather desirous to suffer more for thy Honour and my Benefit, if thou think'st fit thus to try me.

Convince me by thy Spirit, that all my Crosses proceed from a Principle of thy divine Love, that thereby my proud Heart may be humbled,

bled, my Flesh crucified, my Faith, Love, and Hope be tried, my Prayer inflamed, and my Patience and Perseverance be exercised : That in this School of the Cross thou mayest teach and comfort me, prepare and discipline me for thy Kingdom, and bring me at last through the Way of the Cross into thy Heaven and Glory. Create in me such a Heart, O Lord, as will freely embrace and love the Cross, thank thee for, and rejoice at it ; since thereby I am to be made conformable to the Image of my beloved Redeemer.

Give me, O blessed Saviour, such a Heart, as in the Midst of all my Trials may contemplate the holy Image of thy Life, and consider with what a Firmness of Mind thou hast born thy Cross, and suffered thy sacred Head to be smitten and torn, wounded and crowned with Thorns : With what unshaken Patience thou hast exposed thy Face to be mocked and spit upon, and thy Body to be scourged and killed. How patiently didst thou offer up thy Will to thy heavenly Father, thereby to teach me, that I also should offer up my self unto thee, and prefer thy Will before my Ease. Enable me therefore to deny the Proportions of my own Will, and to resign my self unto thee with so Christian a Courage, as to rejoice in whatever thy Will shall be pleased to send upon me.

Grant, O Lord, that I may purge out the old Leaven of all Impatience and worldly Sorrow, of Fear and Anxiety ; that by Patience I may be strengthened in thee, to conquer and vanquish all those fretting and frightful Thoughts which my own Reason is apt to suggest unto me. Vouchsafe that I may suffer patiently *through* thee, *in* thee, and *with* thee, and according to thy Will, for thy Sake, endure

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endure all Pains and Sorrows as long as it shall be thy Pleasure thereby to try me. 'Tis then that my Sufferings will be the Sufferings of Christ himself, and afford me sufficient Matter to love and to praise him for the same now and for ever. Give me Patience, O holy Jesus, to suffer all which thou art pleased to lay upon me. Give me thy Meekness, that I may never murmur against it ; thy Humility, that I may think my self unworthy of the least of thy Favours, and worthy of the worst of thy Punishments. Grant me thy Grace patiently to bear my Afflictions, and a lively Faith both to *roll* my Way upon thee, and to rely on the Truth of thy Promise, in full Assurance that thou *lovest me even under the Cross*. Support me with a confident Hope, that thou wilt relieve me in time, and by thy gracious Presence sweeten my Pain and Sorrow. Ps. 37. 5.

Do thou also revive me now and then by thy Spirit, and quicken me with a Foretaste and hopeful Prospect of that eternal Life which is promised to those that overcome, and let me be more desirous of thy internal and heavenly Comfort, than of that which is fetched from the indigent Creature. Let me never fear them that can kill the Body, but cannot destroy the Soul. Grant that in the midst of all my Troubles and Trials, I may preserve a settled and well composed Heart, and such a Serenity of Mind, as will carry me safe through all the Disorders of a profane and impious World. Let me treat my Enemies in a Spirit of Meekness and Moderation, and never desire to revenge my self, either with Words or Deeds, either with Desires, or the very Gestures.

Give me true Perseverance in the Faith once delivered to me ; that continuing steadfast and firm to the End, I may receive the

For the Gift of Prayer.

Crown which is laid up for those that love thy appearing. And seeing, on one Hand, that no Christian's Life, Time, and Calling, can, or ought to be altogether free from Crosses ; and, on the other, that thou, most merciful Father, art fully acquainted with all the Infirmities and Failings of thy Children, I trust thou wilt never lay upon me what I am not able to bear, nor let me groan too long under the Rod of Correction. Let thy Grace support me under my Burden, and teach me so effectually to improve thy Chastisements, that at last I may come forth well cleansed and purified, and be like Gold tried with Fire, and refined from the Dross of Corruption. Let the holy Jesus live in me with his Meekness and Patience, Humility and Submission ; that not I my

Gal. 2. 20. self may *live*, but he who is my Life, and hath given himself for me. Give me a Spirit of true Meekness, and a compassionate Love to them that offend me, that I may say with

Luk. 23. thee : *Father, forgive them!* Let my Lips flow
24. over with Mildness, and let my Heart be ready to help the Poor and Needy, that with thee and thy Love, I may continue united to all Eternity. *Amen.*

(Of the Virtue of Patience, and her various Effects, Trials, and Promises, see the 44th Chapter down to the 49th in the 11d Book of True Christianity.)

For Devotion, and for the Gift of Prayer.

PF. 50. 15. **M**OST merciful, kind, and loving Father
Luk. 11. in Heaven, thou hast *commanded* me to
J. 9. 10. pray : Thy beloved Son hath *taught* me this
Duty, and added withal a firm and gracious
Pro-

Promise, that my Prayer shall be certainly heard and granted : Thy holy Spirit often invites me to so Christian a Work, and by his kind Inspirations presents to my Mind the Loveliness of so sweet a Performance. I know that every good and perfect Gift is from *a-* Jam. 1. 17. *bove*, and comes down from the Father of Lights : I know that no solid and substantial Good, belonging either to Heaven or Earth, to Time or Eternity, can be obtained without Prayer : I know that both thy Honour and my Necessity do require it : I know what an agreeable Intercourse betwixt thee and the Soul is carried on by Prayer, and how thou answerest the Request of thy Children by Comfort and holy Desires : I know also that no Help or solid Support can be had without Prayer, and frequent Addresses to thee. And of all this I am fully convinced, both by the Example of Saints, and of my blessed Redeemer himself, who were fervent in Prayers and Supplications. Yet notwithstanding so many strong and engaging Motives, I continue slow and dull in the Discharge of this Duty, and relie more upon my Labour and Wisdom, than upon thy Grace and Assistance.

Pardon, most gracious Father, so gross a Security, Folly, and Contempt of thy Promise, and do not inflict the Punishment denounced against the Despisers of thy Grace, that thou wilt despise them again, and *multiply the Sor-* Pf. 16. 4. *rows* of those that hasten after another God. Pour out upon me the Spirit of Grace and *Suppli-* Zech. 12. 10. *cations*, and let me lay to Heart thy sweet and engaging Promises : *Whosoever shall call on the* Act. 2. 21. *Name of the Lord shall be saved : Before they call,* Isa. 65. 23. *I will answer : and whilst they are yet speaking, I will hear. The Lord is nigh unto them that call* Pf. 145. 18. *upon him : Whatsoever ye shall ask the Father in* Jo. 16. 23. *my*

Mat. 7. 9. *my Name, he will give it you. What Man is there of you, whom, if his Son ask Bread will he give him a Stone?*

Inflame therefore my Heart with a fervent Devotion, and let the Light of thy Grace continually burn within me. Let my Prayer be a sweet Savour before thee, like the Sacrifice of *Noah*. Let me find Favour in thy Sight, as *Abraham* did at the Appearance of Three Men, and pass not away from thy Servant: Bless me in my Prayer and Meditation, as thou didst *Isaac*: Let me behold in my Spirit the Ladder reaching up unto Heaven, as *Jacob* did in his Travels: Let me lift up my Hands to thee, like *Moses*: Let my Prayers sound before thee, like the Bells on *Aaron's* Robe, when he went in unto the Holy Place, and like the Harp of *David*, when he recounted thy Praise. Raise in my Soul so fervent a Thirst and Desire, as to *pant* after thee as the Hart panteth after the Water-brooks: Touch and cleanse mine unclean Lips with a live Coal of the Altar, as thou didst unto *Isaiab*: Let me weep before thee like *Jeremiah*, and cry out: *O that my Head were Waters, and mine Eyes a Fountain of Tears!* Let me see thy Glory in Spirit and Faith, like *Ezekiel*: Do graciously hear me, as thou didst *Daniel*: Open thou mine Eyes, like the Servants of *Elisha*: Let me weep bitterly with *Peter* and *Mary Magdalen*: Enlighten my Heart, as thou didst the Thief on the Cross: Let me bow unto thee the Knees of my Heart, like *Manasseh*: Open my Heart, as *Lydia's* Heart was opened, and shut it against all worldly Desires and wandering Thoughts, whilst I make my Applications unto thee.

O Lord God, who searchest the Hearts and triest the Reins, thou knowest how unstable and

and fickle the Heart of a Man is, even more wavering than Water tossed too and fro with the Wind. Do thou therefore establish and fix my Devotion, and keep me from being driven about by vain and frivolous Thoughts.

Bethou pleased to sit at the Helm of my Soul, and govern the weak Vessel of my Heart, lest I sink and perish amidst the various Storms of idle and restless Desires. Arise, O Lord, and rebuke Tempest and Wind, and calm the foaming Sea of my Heart, that quietly resting in thee, I may contemplate thy Goodness without Intermission, and continue united to thee for ever. Lead me, O Lord, into a spiritual Silence and *Wilderness*, where I may see and perceive nothing of the Noise of the World, but enjoy thee alone in the quiet Recess of my Mind, and hear thy Voice speak Comfort to me. Let me find thee *without*, and kiss thee in secret, lest I be seen and despised. Renew my Heart, Sense, and Affections: Kindle in me the Light of thy Knowledge, that I may burn within, and shine without, and inflame my Heart with Love and Devotion. Take away from me the hard and stony Heart, that I may freely feel the lovely Flame of thy Spirit, as well as his Comfort and gracious Answer to my Prayers and Supplications. Remove by thy Grace whatever obstructs my Devotion, whether it be the World, or my carnal Will, Anger and Bitterness, Impatience and Unbelief, Pride and Malice, Hatred and Impenitence.

Let thy holy Spirit sigh and cry in my Heart: let him call, *Abba*, Father; let him pray and praise, honour and thank thee, bearing Witness with my Spirit, that I am thy Child. Let him, by his celestial Fire, warm my cold and stubborn Heart, and let him make Intercession

Hof. 2.14.

Cant. 8. 1.

Gal. 4. 6.
Rom. 8. 16

on

Rom. 8.
26.

on for me with Groans that cannot be uttered. Let him constantly dwell in my Heart by Faith, and having made me thy Temple and Sanctuary, fill me also with divine Ardour and Love, Light and Devotion, heavenly Thoughts and Comfort, Life and Strength, Joy and Peace. Let him diffuse, through the Temple of my Heart, the sweet and fragrant Odour of a divine Devotion. Let us, most merciful Father, by this thy Spirit, be for ever united to thy Son Jesus Christ, praying in him, by him, and with him, our only Head and Mediator, in whom alone we are made acceptable unto thee. Unite us also by thy Spirit with all true Believers upon Earth, and with thy holy Catholick Church, that we may pray with the whole Church, for the whole Church, and in the Church, as in thy Sanctuary, and be graciously heard in the Name of Jesus Christ our Lord. *Amen.*

(See hercof the 37th and 38th Chapters in the II^d Book of True Christianity.)

*A Prayer for the Grace*and Mercy of God, as the only Foundation of Prayer.*

MOST merciful, gracious, long-suffering God and Father, I confess and bewail before thee the deplorable State of my Soul, into which I am sunk, after I have withdrawn my self from thee by various Sins and Transgressions, attended with a shameful Neglect and Contempt of thy Grace and Mercy.

Pardon so crying a Sin, most gracious Father, to which so dreadful a Punishment is justly annexed: For thou hast declared, that thou wilt give up to Blindness and Hardness of

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of Heart so heinous Despisers of thy Grace, Prov. 1. 30, 31
 and that they shall never enter into thy *Rest*, Heb. 3. 11
 nor taste of thy gracious and glorious *Supper*. Luke 14. 24.

Have Mercy upon me, O Lord, after I am more than convinced that I am nothing without thee: Nothing but Darknes and Error, nothing but Rottens and Corruption, Meat for Worms, an unclean Vessel, a Child of Wrath, and of eternal Damnation. I do freely own and confess, that if thou dost not enlighten me through thy Grace, I must abide for ever in Darknes: If thou dost not teach me, I must continue for ever in Ignorance: If thou guidest me not, I must needs wander astray like a lost Sheep: If thou cleansest me not, I must for ever continue a polluted and filthy Vessel: If thou dost not raise me into Life by thy Grace and Spirit, I must for ever remain in the Bonds of Death: If thou savest me not, I must be bound over to everlasting Damnation.

I beseech thee, O Lord, to bestow upon me that Grace which alone can make all those things good again that are perverted by my corrupt and sinful Nature. Let thy Spirit and Grace be the only leading Principle of my Life, and let me never be carried away by my own depraved Will, Lust, and Affections. Let thy Grace strengthen my Faith, raise my Love, preserve my Hope: Let thy Grace be my Joy and my Praise, my Comfort and my Life: Let thy Grace beget in me Meekness and Humility, Patience and godly Fear, Devotion and Prayer: It is thy Grace alone which worketh all what is good, for it comprehends all what is good, and without thy Grace I can neither live nor be saved. O give me such a Heart as may entirely depend on thy Grace alone, and unto which thy Grace may prove a sufficient
 Sup-

Support, though I should be destitute of all Wealth and Honour in the World besides; for thy Grace is the greatest and most precious Treasure.

May thy Grace enrich me with spiritual and heavenly Blessings: May thy Grace teach and enlighten, preserve and sanctifie me: May thy Grace rejoice and delight me: May it be a Light to my Heart, a Guide to my Thoughts, an Adviser in my Undertakings, a Comfort in my Afflictions, the Joy of my Conscience, the Director of my Desires, the Governour of my Affections, a Keeper of my Tongue, a Tutor of my Soul, a Preserver of my Body, a Guardian over my Eyes and Senses. Let the shining Light of thy Grace go before me in all my Ways: For what am I without thy Grace? a dry and cursed Tree, empty of Life and good Fruits, and only fit for the Fire.

Let thy Grace attend me in all my Actions, and let it keep me from stumbling and staggering: Let thy Grace receive me when I come unto thee: Let thy Grace guard me from going astray, and let her reclaim me when I have erred: Let thy Grace moderate my Words and Actions, and keep me safe from Impatience: Let thy Grace bring forth in me many Fruits of Righteousness, to the Glory of God: Let thy Grace lift me up when I fall, and let her heal my Conscience when it is wounded: Let thy Grace readily meet me when I call upon thee, and let me find Favour when I seek thy Face: Let thy Grace open unto me when I knock, and let it accompany me where-soever I walk or stand, sit or lay down, be awake or asleep, living or dying. Let Goodness and Mercy follow me all the Days of this Life, and let it receive me at last into that which is eternal, through Jesus Christ our Lord. *Amen.*

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For Christian Thankfulness.

GRACIOUS, bountiful God and Father,
ever abounding in Goodness and Mercy !
How kind and merciful is thy Fatherly Heart,
how fervent are thy Affections, and how eminent
thy Love, Bounty, and Mercy towards us !

I confess and lament before thee, that my
Heart is by Nature altogether void of Under-
standing, and so brutish and dull, that I hardly
have ever considered thy Benefits conferred on
Mankind in the great Work of Creation and
Preservation, Redemption and Sanctification ;
nor have I ever returned my Thanks for the
same, by giving thee that Honour which is due
unto thee alone.

I acknowledge and confess, that I am so far
from being worthy of the least of the Mercies
which thou, from my Infancy, hast heaped
upon me ; that I rather deserve thy Wrath
and Indignation, which I have so often provo-
ked. But notwithstanding so heinous an In-
gratitude, thou hast continued thy Favours to
so unworthy a Creature, and not withdrawn
thy Mercy for my grievous Offences. I have
not deserved at all this Mercy, nor can I de-
serve it, and I shall not be able to deserve it
to all Eternity. All is thy Grace, whatsoever
I am, within and without ; and thou might-
est in Justice take from me all thy Gifts, Spi-
ritual and Temporal, by Reason of those base
and ungrateful Returns I have made unto thee.

But pardon so abominable a Sin, most merci-
ful Father, and do not inflict the Punishment
threatned to the Unthankful. Give me an
understanding and grateful Heart, that I may
know thou art the Fountain and Spring of all
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thing, but a dead and lifeless Shadow, even in the best of my Performances.

- O how humble and hearty Thanks have all thy Saints given thee at all times : *It is a good thing, says one of thy Servants, to give Thanks unto the Lord, and to sing Praises unto thy Name,*
- Pf. 92. 1. *O most High : I will bless the Lord at all times,*
- Pf. 34. 1. *his Praise shall be continually in my Mouth. Bless the Lord, O my Soul, and all that is within me*
- Pf. 103. 1, 2. *bless his holy Name. Bless the Lord, O my Soul, and forget not all his Benefits.* Grant, O my God, that I may receive all things from thy Hand with an humble and thankful Heart, and regard them as Gifts derived out of the Treasure of thy Grace and Mercy. Teach me, on one Hand, thy Power and Wisdom, whereby thou preservest thy Gifts and Graces ; and on the other, my own Infirmary, that maketh me unfit to keep 'em for my self : And let this be a daily Monitor to me, to pray and to call upon thee, to love and honour, to praise and magnifie thee. Make me also use thy Gifts to the Honour and Praise of thy Name, ascribing to thee alone the Glory in all things, and not to my self. For this is that Debt of Justice and Gratitude that maketh me declare, that thou art the Owner of all ; and it is the Conviction of Truth, that maketh me own it.

Grant me thy Grace, that in all things thou art pleased to work through me, I may be restrained from arrogating to my self what is due unto thee alone. Let me always have a low Opinion of my self, and carefully avoid the Brink of Presumption, whereon do perish so many. Let me freely own, that by Nature I am an unprofitable Servant, and an unworthy Instrument of thy Grace, and that consequently 'tis not my self, but thy Grace alone, which doth all what is good in and thro' me.

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Grant also that I may be thankful to them by whom thou art pleased to bestow thy Kindness upon me; that for thy Sake I may love and honour them as Instruments of thy Hand; that I may serve them again by thy Grace, assisting them with the Gifts thou hast conferred upon me, and praying for their eternal Welfare and Happiness. Let me also love my very *Enemies*, and do them good for thy Sake. Mat. 5.44
Let Unthankfulness, the most odious of all Vices, never take any Root in my Heart, lest also the Curse attending it fall upon me: But let this most noble Virtue of Christian *Gratitude*, the Mother of many other Graces and Blessings, continue with me for ever, that with a joyful Heart, and a serene Conscience, I may eternally praise thee with all the holy Angels for all thy Benefits bestowed upon me, through Jesus Christ our Lord. *Amen.*

*A Prayer for the Holy Ghost and his Gifts,
and for Sanctification.*

O Holy, heavenly, merciful Father, I lament and confess before thee, that by Nature I am altogether carnal, unholy, ungodly, having suffer'd my self to be guided and governed by my Flesh and Blood, and by the Impulse of the evil Spirit, rather than by thy holy, pure, and gracious Spirit. O pardon so grievous a Sin, and have Mercy upon me! Do not inflict on me that severe Judgment wherewith they are struck that resist thy holy Spirit, and are thereby shut out from having a Part with Christ and his Saints. Rom. 8. 9.
For they that have not the Spirit of Christ, are none of his; and they only who are led by the Spirit of God, are the Children of God. Verse 14.

D

Give

Give me therefore thy holy Spirit, according to the Promise of thy beloved Son: *If ye being evil, know, how to give good Gifts unto your Children, how much more shall your heavenly Father give the holy Spirit to them that ask him?* Let this thy sacred Spirit sanctifie my Spirit, Soul, and Body, for Devotion and Prayer: Let him cleanse the Temple of my Heart from all Impurity, and kindle therein the Fire of divine Love and Affection: Let him raise in me a Light of divine Knowledge and Prudence, that I may see and avoid what is evil: Let him beget in me a sound Understanding, that I may faithfully discharge the Works of my Call; and an heavenly Wisdom, to love the highest Good: Let him plant in my Heart the Holiness of the Fear of God, that I may be well-pleasing to thee: Let him endue me with Christian Strength and Fortitude, that with an unshaken Patience I may bear the Cross, and in thy Power conquer the Devil, the World, and all the Fear of Men.

Jo. 14. 17. Give me the Spirit of *Truth*, to teach me
 Jo. 15. 26. the Spirit of *Comfort*, to refresh me; the Spirit
 Heb. 1. 9. of *Gladness*, to rejoice me; the Spirit of
 Tit. 3. 4. *Regeneration*, to renew me; the *Seal* of God
 Eph. 4. 30. to confirm and establish my Faith; the *Earnest*
 Eph. 1. 14. of an eternal Inheritance, to support my sinking
 Hope. Do thou write thy Law with thy divine
 Finger on the Tables of my Heart, that I may
 readily comply with thy Will, both in Adversity
 and Prosperity: Give me the Spirit of *Adoption*,
 that he may witness in my Heart I am a Child
 of God: Shed abroad in my Heart the *Love* of
 God, by thy holy Spirit, and kindle in me an
 ardent Desire after heavenly things, and after
 Life eternal.

O God Holy Ghost, who departest from the
 Wicked, and enterest into pure and holy Souls

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making them Friends of God and *Prophets*; Wis. 7.27.
 make thou my Heart a living Sacrifice, to be
 burnt and offered up in the Fire of thy Love;
 that all my carnal Desires may be consumed at
 last by so sacred a Flame. O enter into my
 Heart, thou divine Light, thou divine Fire,
 thou divine Love, thou heavenly Comfort, thou
 sweet Inhabitant of my Soul, thou divine Beau-
 ty, thou divine Power! Be pleased to banish
 from me all what is polluted and carnal, and
 give me what is pure and spiritual, that at
 last I may become an Habitation and Sanctu-
 ary of God.

Thou heavenly *Dove*, who didst descend Mat. 3. 16.
 and rest on my Saviour in his Baptism; give
 me a holy Child-like Simplicity of Heart, that
 Integrity and *Uprightness* may always preserve Pf. 25. 21.
 me. O thou divine *Unction* and Oil of Glad- i John 2.
 ness, do thou teach and comfort me. Blessed 27.
 is that Soul wherein thou art pleased to dwell! Heb. 1. 9.
 For thou enlightnest the Darkness of the
 Soul; thou healest the wounded Soul; thou
 comfortest the sorrowful Soul; thou strength-
 nest the weak Soul; thou preservest the waver-
 ing Soul; thou teachest the humble Soul; thou
 refreshest the weary Soul; thou supportest the
 Soul in the last Conflict and Agony; and when
 Soul and Body do part, thou abidest with the
 faithful Soul for ever and ever. *Amen.*

A Prayer for Love to the Word of God.

O Lord Jesus Christ, thou eternal Word of
 the Father! Thou hast declared and
 brought forth thy holy Gospel out of the Bo- Jo. 1. 15.
 som and Heart of thy heavenly Father: I do
 heartily lament and freely confess, that I have
 often undervalued thy Word, heard it un-
 willing-

willingly, learnt it negligently, have not duly
 Luk. 2. 19. pondered it in my Heart, nor have had (as I
 Pf. 1. 2. ought) my Pleasure and *Delight* in thy Law :
 I have often preferred worldly Lusts and Va-
 nity before thy most holy Word : And yet
 is thy Word a dear and precious Word, a
 most noble Treasure, containing so sublime
 1 Pet. 1. 12. and transcendent a Wisdom, as the very An-
 gels desire to *look into*.

O pardon, most merciful Saviour, so careless
 a Neglect of thy saving Word, and remove
 from me that severe Sentence, whereby it is
 Hos. 4. 6. declared, that those shall be *rejected again that*
 1 Sam. 15. 23. *have rejected thy Word*. Do thou kindle in me a
 holy Desire, a fervent Hunger after that Bread of
 Life, and Food of Souls, which is exhibited in thy
 Word ; and an ardent Thirst after the Spring
 of living Water opened in thy Gospel : For
 Pf. 36. 9. with thee is the Fountain of *Life*, and in thy
 Light we see Light. Let the precious Seed
 of thy heavenly Word bring forth Fruit an
 Mar. 4. 8. *Hundred-fold* in the good Ground of my Heart,
 even Fruits of Wisdom and Illumination, of
 Joy and Comfort ! Do thou water the barren
 Soil of my Heart with the heavenly Dew and
 Rain of thy holy Spirit, that thy Word may
 thrive and take Root in my Heart, and never
 Isa. 55. 11. return unto thee *void*. Let my Heart grow
 in thy Grace, blossom in holy Desires, and
 be fruitful in thy Love, in thy Fear, in thy
 Knowledge, and in all Christian Works and
 Virtues, effecting all for what thou hast sent it.

Let thy Word make me a new-born Child of
 1 Pet. 1. 23. God, begotten by thy own *incorruptible* Seed ;
 that thou, O God, Father, Son, and Holy
 Ghost, mayst come unto me by the Means of
 thy Word, and fix thy Abode with me for
 ever.

Grant that I may learn to know both thee and my self by thy holy Word: Give me a lively Sense of my Misery, and of thy Mercy; of my Sinfulness, and of thy Grace; of my Poverty, and of thy Riches; of my Weakness, and of thy Strength; of my Folly, and of thy Wisdom; of my Darkness, and of thy Light. Do thou expel the Darkness of my Heart, by the Brightness of thy divine Light: Do thou enlighten my Soul, O Lord my God, and turn my Darkness into Light. Do thou write with the Finger of thy holy Spirit upon the Tables of my Heart, thy Word, thy Knowledge, thy Love, and thy Fear; that I may never forget them, nor lose them out of my Heart. O Lord Jesus, be thou my Tutor, my Teacher and Prophet, and let me choose with *Mary* the better Part, to sit down at thy Feet, to learn thy Word, to gather and lay it up in my Heart as a most precious Treasure, keeping it for ever, and bringing forth Fruit with *Patience*. Luk. 10. 42. Luk. 8. 15.

O blessed are they that dwell in thy House: Ps. 84. 4. They will still be praising thee: Blessed is the Man whom thou chusest, and causest to approach unto thee, that he may dwell in thy Courts: We shall be satisfied with the Goodness of thy House, even of thy holy Temple. Ps. 65. 4.

Grant that I may consider the endearing Promises annexed to the Love of thy Word: *Verily, verily, I say unto you, if a Man keep my Saying, he shall never see Death. My Sheep hear my Voice. Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me. We have a more sure Word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark Place. My Word shall not return unto me void, but it shall prosper in the thing whereto I sent it. It is the Power of God unto Salvation, to every* Jo. 8. 51. Jo. 10. 4. Jo. 5. 39. 2 Pet. 1. 19. Isa. 55. 11. Rom. 1. 16.

Ps. 1. 2. *one that believeth. Blessed is the Man whose Delight is in the Law of the Lord, and who doth meditate in thy Law Day and Night.*

Grant, O Lord, that I may delight in thy Word more than in all Manner of Riches;
 Ps. 119. 18, seq. " Open mine Eyes that I may behold the
 " wondrous things in thy Law: Give me to
 " have my Delight in thy Testimonies, and
 " let them be my Counsellors. Teach me,
 " O Lord, the Way of thy Statutes, that I
 " may keep it unto the End. Incline my
 " Heart unto thy Testimonies, and not to Co-
 " vetousness. Turn away mine Eyes from
 " beholding Vanity; and quicken thou me in
 " thy Way. Take not the Word of Truth
 " utterly out of my Mouth. This is my Comfort
 " in my Affliction, for thy Word hath quick-
 " ned me. Let it be my Treasure to keep
 " thy Commandments, and let this be my
 " Portion, that I walk in thy Ways.
 " Teach me, O Lord, good Judgment and
 " Knowledge: Let the Law of thy Mouth be
 " more precious to me than many Thousands
 " of Gold and Silver. Unless thy Law had
 " been my Delight, I should have utterly
 " perished in mine Affliction. I have seen an
 " End of all Perfection; but thy Command-
 " ment is exceeding broad. Let thy Words
 " be sweeter unto my Taste than Honey and
 " the Honey-Comb. Let thy Testimonies be
 " my everlasting Inheritance, for they are the
 " Comfort of my Heart. Preserve me thro'
 " thy Word, that I may live, and let my
 " Hope be never confounded. Let mine Eyes
 " long for thy Salvation, and for the Word
 " of thy Righteousness. Deal with thy Ser-
 " vant according to thy Mercy, and teach me
 " thy Statutes. I am thy Servant, give me
 " Understanding, that I may know thy Te-
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“ Testimonies. Let thy Word be revealed unto me, that it may make me glad and wise.
 “ Look thou upon me, and shew Mercy, as thou usest to do unto those that love thy Name. The Righteousness of thy Testimonies is everlasting, give me Understanding, and I shall live. Salvation is far from the Wicked, for they seek not thy Statutes.
 “ Great Peace have they who love thy Law, and nothing shall offend them.

“ O Lord, thy Law is perfect, converting the Soul; thy Testimony is sure, making wise the Simple. The Statutes of the Lord are right, rejoicing the Heart : The Commandment of the Lord is pure, enlightning the Eyes. The Fear of the Lord is clean, enduring for ever. The Judgments of the Lord are true, and righteous altogether : More to be desired are they than Gold, yea than much fine Gold, sweeter also than Honey and the Honey-Comb. Moreover by them is thy Servant warned, and in keeping of them there is great Reward.

Pf. 19. 7,
 &c.

A Prayer for Wisdom.

O Eternal, invisible, only wise God and Father! O Lord Jesus Christ, thou eternal Wisdom and heavenly Counsellor of God! O God Holy Ghost, thou Fountain of divine Wisdom: I bewail and confess before thee, the Blindness and Folly of my own natural Heart, being by Nature altogether unfit to conceive any good Thought, and unable to find out any sound Counsel of my self. I have no Delight in that Wisdom which comes from above, but am rather inclined to love the Follies and Vanities of the World,

praised by those that are its Children, and admired by such as hate Knowledge.

- But pardon thou, most merciful Father, so heinous a Sin, and do not inflict the Punishment threatned to those that are like the
- Pl. 32. 9. Horse or the Mule, *which have no Understanding*, and whose Mouth must be held in with
- Wis. 7. 28. Bit and Bridle. And that : *God loveth none but him that dwelleth with Wisdom.* Do thou
- Wis. 7. 16. lead me into the Paths of Wisdom, who directest the Steps of the Wise ; for in thy Hand are both we and our Words, yea, all our Wisdom and Knowledge of any Workmanship. Let Wisdom, the Worker of all things, teach me: Give me an understanding Spirit ; a Spirit which is holy, uniform, manifold, penetrating, lively, clear, undefiled, plain, sweet, loving the good, sharp, hindring no Man, ready to do good, kind to all Men, stedfast, sure, free from Care, entring into holy Souls, making them Friends of God and
- Verse 27. *Prophets*, and ruling all things with Prudence and Equity.

- O let thy Wisdom be my Companion and Spouse ; let me love her Beauty, for she is of a high and glorious Descent : Her Conversation is with God, and the Lord of all things himself loveth her. She is privy to the Mysteries of God, and opens their Knowledge to Men, and exalteth the Works of the Lord : Her Labours are nothing but Virtues : She teacheth Temperance and Prudence, Justice and Fortitude : She is a never-failing
- Wis. 8. 3. Comfort in Cares and Grief, and is ready to alleviate the Sorrows of the Afflicted. For her Sake, a young Man shall be well esteemed among the Multitude, and received with Honour among the Elders : By the Means of her, a Man may obtain Glory and Immortality,

Wis. 8. 3.
seq.

Wis. 8. 10.

ty,

ty, and leave behind him an everlasting Memorial among them that come after him.

“ O God of my Fathers, and Lord of Mer-
 cy, thou hast made all things with thy
 WORD, and ordained Man, through thy
 Wisdom, that he should have Dominion o-
 ver the Creatures which thou hast made;
 that he should order the World according
 to Equity and Righteousness, and execute
 Judgment with an upright Heart: Give me
 Wisdom, which is ever sitting by thy Seat,
 and reject me not from among thy Chil-
 dren: For I thy Servant am a feeble Person,
 and of a short time, and too weak for the
 Understanding of thy Ways and Dispensa-
 tions. For though a Man be never so per-
 fect among the Children of Men, yet if thy
 Wisdom be not with him, he shall be no-
 thing regarded.

“ O send her out of thy holy Heavens, and
 from the Throne of thy Glory, that being
 present, she may labour with me, that I
 may know what is acceptable in thy Sight;
 for she knoweth and understandeth all
 things, and she shall lead me soberly in my
 Works, and preserve me in her Power: So
 shall my Works be acceptable unto thee.
 For what Man is he that can know the
 Counsel of God, or who can think what
 the Will of the Lord is? For the Thoughts
 of mortal Men are miserable, and our Devices
 are but uncertain. For the corruptible Bo-
 dy presseth down the Soul, and the earthly
 Tabernacle weighs down the Mind that
 misseth upon many things. We can hard-
 ly guess right at things that are upon Earth,
 and with Labour do we find the things that
 are before us: And who hath then sought
 out the Ground of the things that are in

“ Hea-

“ Heaven? Who can have Knowledge, O
 “ Lord, of thy Understanding, except thou
 “ give Wisdom, and send thy holy Spirit
 “ from above? For so the Ways of them
 “ which lived on the Earth were reformed,
 “ and Men were taught the things that are
 “ pleasing unto thee, and were saved through
 “ Wisdom.

Grant therefore, most merciful Father, that
 I may always lift up my Heart unto thee, be-
 fore I apply my self to any thing; that so I
 may undertake nothing but what is pleasing
 unto thee, doing all for thy Sake, in thee,
 through thee, and unto thee alone. Let me,
 upon any Occasion, search first into thy Will
 and Pleasure, by Prayers and Supplications, and
 after having asked thy safe and holy Coun-
 sel, chuse and perform what is right and ac-
 ceptable in thy Sight. And as my own
 Thoughts are weak and wavering, so give
 me Grace that I may also hear the Advice
 of others, and never despise the meanest of
 thy Children. Teach me by thy Spirit, to keep
 within the Bounds of my Calling, and not un-
 dertake things beyond my Strength and A-
 bility. Let me wisely *discern* Times and Places,
 things present, and things to come, and to
 improve all for a farther Increase of Wisdom
 and Knowledge. Enable me also to try the
 Spirits, whether they be of God; and by dis-
 covering the Devices of vain Deceivers, hap-
 pily escape the Snares of the Devil, and of
 his pernicious Tools, together with all their
 false and erroneous Doctrines. Let me wise-
 ly consider things to come, and manage care-
 fully things that are present, always having
 an Eye on what will come to pass hereafter.
 Plant in my Heart a Fear and Regard to thy
 holy Presence; for this is the very Root and

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For Perseverance.

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Beginning of Wisdom; and guard me thereby Prov. 1.7.
from being deceived by the Poms and Vanities of this World. Give me to understand in all things what is right and good, sound and saving: That I may never call Darkness Light, nor Light Darkness: That I may abide in thy Love for ever and ever, for thou lovest none but him that dwells with Wisdom. Amen.

For Perseverance in Faith.

O Almighty, unchangeable, eternal God and Father, who art faithful, true, righteous, good and holy! Grant that I may be-moan, in thy Sight, the Unconstancy and Unsteadiness of my own Heart, whereby I am moved as easily as Water by the Wind, and tossed about now by the Fear, and then by the Favour of Men; now by Honour and Riches, and then by Poverty and Persecution; now by the enticing Lust of the World, and then by the open Scandals and Offences thereof. Thus do I often depart from thy Word and Commandment, and find, by woful Experience, that my Flesh is *weak*, although the Spirit be willing. Mat. 26. 41.

Pardon this Sin, most merciful Father, and do not inflict the Punishment pronounced against those that *turn aside unto their crooked Ways, who shall be led forth with the Workers of Iniquity*. Do not thou forsake me, O Lord, tho' I have often forsaken thee: Do not cast me away from thy Presence, tho' I have often cast away both thee and thy Word: Take not thy holy Spirit from me, tho' I have often grieved him by my Sins; but uphold me with thy free, sure, constant and joyful Spirit. Eph. 4.30. Establish

stablish my Heart, by thy divine Power, and grant, that with an unshaken Greatness of Mind, I may resolve to prefer thy Love and Honour before all the Riches and Honours, nay, all the Creatures of this World, turning never aside from Faith, Love, Patience, and all other Christian Virtues, but rather become every Day more rooted and grounded therein. Give me thy Grace, that at last I may get a perfect Conquest over the World, and all its vain Lusts and Enticements. And that in order to this, I may suppress and mortify the Lust of my own Flesh, never suffering my self to be moved by Honour or Dishonour, evil Report or good Report; but submit readily to all such Trials and Difficulties as usually attend the Practice of Piety and Christian Virtues.

Grant that I may firmly rely upon these and the like engaging Promises: *None shall pluck my Sheep out of my Hand. The Comforter shall abide with you for ever. I have prayed for thee, that thy Faith fail not. Faithful is he that calleth you.* Endue me with so heavenly a Mind, that I may despise the things of this World, and never prefer them to what is eternal. Let my Heart be spirited with so Christian a Fortitude, as will set me above the Fear of any Power that may rise up against thee. Never suffer me to be exalted in Prosperity, or to be cast down in Adversity. Support me with such a Firmness of Mind as may render me both willing to undertake what is good, and stedfast to execute it. Give me the Spirit of Power, that I may love Truth, and confess it; that I may adhere to Righteousness, and own it; that I may uphold it unto Death, and that for its Defence I may patiently bear whatever thy Will shall

John 10.

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Jo. 14. 16.

Luke 22.

32.

1 Thess. 5.

24.

2 Tim. 1.

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shall require of me. Let me never shrink at any Danger when *CHRIST* and his holy Name is to be confessed ; and let me follow herein the Pattern which the Lord himself hath set me, by witnessing a good Confession before *Pontius Pilate*. Let neither the Power ^{1 Tim. 6. 13.} nor Craft of the Devil take me off from thee and thy divine Truth ; but grant that I may quench his fiery Darts with the *Shield* of ^{Eph. 6. 16.} Faith. Let me be built up on this firm Foundation of God, which is sure, and hath this Seal : *The Lord knoweth those that are his*. Keep ^{2 Tim. 2. 19.} me by thy divine Power unto Salvation, through Faith. Let me walk in the Power ^{1 Pet. 1. 5.} of the Lord my God, and be strong in the Might of his Strength.

O God, my strong Tower and Fortrefs, accomplish thou that good Work which thou hast begun in me, and preserve me blameless until the Day of our Lord Jesus Christ. Do thou prepare and strengthen me, that I may be found pure in my Faith, unspotted in my Life, filled with Fruits of Righteousness, wrought by Jesus Christ, unto the Glory and Praise of God. Make me go forth in thy Strength, and war a good Warfare, holding Faith and a good Conscience unto the End : That after having finished my Course, and fought a good Fight, I may receive the *Crown* of Righteousness laid up in Heaven for ^{2 Tim. 4. 8.} me, and which the Lord, the righteous Judge, shall give me at that Day ; and not to me only, but unto all them that love his Appearing.

*For Tranquillity of Mind; or for the Rest of
the Soul in Christ.*

O Jesus Christ, thou eternal and only Prince of Peace, thou ever-blessed and highest Repose of all believing Souls, thou hast said :
 Matth. 11. *Come unto me all ye that labour, and are heavy*
 28. *laden, and you shall find Rest for your Souls. In the*
 John 16. *World ye shall have Tribulation, but in me ye have*
 33. *Peace.* How often have I been seeking for Rest in this World, and in the transitory things thereof, but have not been able to find it! For an immortal Soul can never be satisfied, quieted, or pleased, but with immortal things; that is, in thee, and with thee alone.

O thou immortal and unchangeable God, wherever thou art not to be found, there is no Rest for the Soul : For all what is tempo-
 Heb. 1, 11. *ral hasteneth away to its End, and wears out like a Garment; the Earth it self waxeth old like a Rayment, and is changed, when- ever thou, immutable God, art pleased to change it : How should then my immortal Soul find Rest in fading, changeable, and transitory things? For like as thou, most merciful Creator, wouldest in no wise rest in any Creature but in Man alone; (for after thou hadst*
 Gen. 2: 2. *created Man, thou didst then rest from all thy Works) so also the Soul of Man cannot rest*
 • *in any Creature, but in thee alone. 'Tis impossible for my Soul to be at Rest without thee, O Lord, who art the sovereign Good, and Goodness it self: Therefore doth my Soul hunger and thirst after thee, and can enjoy no Rest or Ease, till she has obtained thy self. And for this Reason thou hast declared thy*
 self:

self: If any Man be a-thirst, let him come unto Jo. 7. 37:
me and drink.

Thou art the only original Cause of my Soul,
and therefore 'tis impossible for her to enjoy
any Rest but in thee alone. Reclaim me there-
fore from the Pursuit of any false and deceitful
Rest by this sweet Invitation: *O my Dove, that* Cantic. 2.
art in the Clefts of the Rock, in the secret Places 14.
of the Stairs: Those are thy Wounds, O Lord,
who art the Rock of Salvation, wherein my
Soul doth wish to rest; for even thy Apostle
could not rest till he had put his Finger into Jo. 20. 25.
the Print of the Nails, and thrust his Hand
into thy Side. These thy Wounds are the
Fountains of our Salvation, the Fountains of
our Peace, the Fountains of our Love.

O my Lord Jesus, how fervent is thy Love,
how pure, how free from Guile and Deceit,
how perfect, how undefiled, how large, how
sublime, how deep and affectionate! O let my
Soul entirely rest in this thy Love, in this thy
Heart, wherein there is no Fraud or Deceit,
no Lie or Falshood: Here she can rest safe
and secure, without Anxiety and Fear. O let
all my Senses rest in thee, and let them per-
ceive the comfortable Whispers of thy Spirit!
O thou incomparable Goodness: Let mine Eyes
behold thee! O thou heavenly Beauty: Let my
Ears hear thee! O thou most exquisite Pleasant-
ness: Let my Mouth taste thee! O thou admira-
ble Sweetness: Let me be revived with the fra-
grant Odor of Life! O thou marvellous Flower
of Paradise: Let my Arms embrace thee with
Love! O thou endearing Bridegroom of my
Soul: Let my Heart shout for Joy in thee a-
lone! O my Joy and Comfort: Let my Will de-
fire and long after thee! O thou Desire of my
Heart, and Center of my Wishes: Let my Un-
derstanding know thee! O thou eternal Wis-
dom:

dom : Let all my Desires and Affections rest in thee alone ! O Jesu, my Love, my Peace, my Joy ! Do thou remove out of my Heart whatever thou art not thy self, and whatever doth not proceed from thy gracious Operation.

Thou art my Treasure in my Poverty : Thou art my Honour in my Contempt : Thou art my Praise and good Name against all Slanders and Calumnies : Thou art my Strength in my Weakness : Thou art my Life in my Death. And why should I not confidently rest in thee, who art all in all unto me ? Thou art my Righteousness, against my Sins ; my Wisdom, against my Folly ; my Redemption, against my Condemnation ; my Sanctification, against my Uncleaness. O come unto me, calm and compose my Heart, keep thy Sabbath in me, let me hear thy sweet Inspiration, and let me feel that thou truly livest in me.

O my Life, how dost thou love me ! O my Love, how dost thou comfort, revive, enlighten and rejoice me ! O my Consolation and Delight, my Joy and my Light ! Let me resign up my whole Heart unto thee, because thou hast given up thy whole Heart unto me. Let me go out of my self, that thou mayst enter in : Let me empty my Heart of the World, that thou mayst fill it again with heavenly Gifts and Graces. O Jesus, thou only Rest of my Heart, thou only Sabbath of my Soul, bring me at last into that eternal Rest and Tranquillity, where there is, in thy Presence, Fulness of Joy, and at thy right Hand Pleasures for evermore. *Amen.*

Pf. 16. 11.

*A Prayer for a spiritual quickening of the Soul
by the Word and Sacrament.*

MOST merciful Father, my Lord and my God, thou Delight and Satisfaction, Life and Comfort of sincere Souls! I confess unto thee, that I never have had such a spiritual Hunger and Thirst after thee as becomes a true Christian, although thou hast offered freely and graciously to refresh me with thy Goodness and Mercy. O how abounding is thy Grace! How sweet is thy Love! How pleasant is thy Affection! How comfortable is thy Mercifulness!

O my Lord Jesus, how kind is thy Heart; how precious is thy Redemption; how affectionate are thy Words; how gracious are thy Lips; how saving are thy Wounds!

O God Holy Ghost, how liberal art thou in thy Gifts; how rich art thou of Comfort; how overflowing is thy Goodness! and yet never had I any true Hunger and Thirst after it.

O pardon this Baseness, Contempt, and Security of Heart; and do not deprive me of thy holy Word, the Comfort of my Soul, because of this my slight and ungrateful Contempt. Stir up in me an ardent, hearty, holy Hunger and Thirst after thee and thy Word; that thy Knowledge may be unto me a green and nourishing Pasture; that I may delight in thy Love, be refreshed with thy Comfort, strengthened by thy Remembrance, and made glad by thy Grace and Affection; that I may embrace thee with my Soul, kiss thee in my Faith, shout for Joy in my Heart, and sing thy Praises in my Spirit.

Wis. 16.

20.

O Lord Jesus Christ, thou art the true Bread come down from Heaven, able to *content* every Man's Delight, and agreeing to every Taste : Thou suppliest the Want of every Soul in particular, and art the universal Relief of all our Need and Indigency. I beseech thee therefore to be the constant Support of my Soul, according to her Want and Necessity. If she be sick, be thou her Physician and Medicine : If she be sorrowful, be thou her Joy : If she be weak, be thou her Strength : If she be timorous, be thou her Comfort : If she be restless, be thou her Peace : If she be forsaken, be thou her Help and Refuge : If she be accused by the wicked one, be thou her Advocate : If she mourn for her Sins, be thou her Righteousness : If she feel the Wrath of God, be thou her Propitiation : If she be hungry, do thou the Office of a faithful Shepherd, and feed her with the Word of thy Gospel : If she be wavering in Prayer, be thou her High-Priest, and intercede for her : If she be in Darkness and Death, be thou her Light and Life : If she be accursed, be thou her Blessing : If she be persecuted, be thou her Protector, her *Immanuel*, and her Victory.

O my blessed Redeemer, let not thy heavenly Comfort be ever withdrawn from my Soul : Let her *taste* the good Word of God, the Powers of the World to come, the Joy of eternal Life, the Pleasures flowing from thy Goodness ; for thy Goodness is better than Life. Let it be the Joy and Delight of my Heart, to praise thee with chearful Lips : Let thy Word be sweeter unto my Soul than Honey and the Honey-Comb ; and let her be thereby revived and comforted ; that even in my dying Hours, and at my Departure from hence, I may feel that Peace which passeth
Un-

For the Ministers of the Gospel.

51

Understanding, and joyfully enter into thine
eternal Glory, through Jesus Christ our Lord.
Amen.

A Prayer for the Ministers of the Church.

O Lord Jesus Christ, thou eternal High-
Priest, and Head of the Church! Thou
art ascended up on high, and hast given some
of thy Servants Apostles, and some Prophets,
and some Evangelists, and some Pastors and
Teachers, for the perfecting of the Saints, for
the Work of the Ministry, for the edifying of
the Body, till we all come to a Unity of the
Faith, and of the Knowledge of the Son of
God; being become perfect Men, and arrived
unto the Measure of the Stature of the Ful-
ness of Christ: I confess and bewail before
thee, that hitherto I have not duly acknow-
ledg'd the great Gifts and Benefits derived on
thy Church, by the Ministry of the Gospel;
nor have I regarded those whom thou hast
sent, as thy Ministers, and Stewards of thy
Mysteries. I have not loved them any better
for their Office, nor have I considered that
Word: *Whosoever heareth you, heareth me: and*
whosoever despiseth you, despiseth me.

Eph. 4. 11;
12, seq.

1 Cor. 4. 1.

Luke 10.
16.

Pardon this Sin, most merciful Father, and
do not inflict the Punishment threatned to
those that despitefully use thy Servants.
Grant that I may give unto thee most hearty
Thanks for all such Messengers as, in divine
Wisdom and Faithfulness, declare the Order
of Salvation, preach glad Tidings to returning
Sinners, and proclaim Peace upon Earth.
And I beseech thee, to fulfil thy gracious
Promise to all faithful Ministers of the Church,
and Teachers of thy Word, even that Promise

Isa. 51. 16. made in the Prophet: *I put my Words in thy Mouth, and cover thee in the Shadow of mine Hand, that I may plant the Heavens, and lay the Foundations of the Earth, and say unto Zion: Thou art my People.* Do thou plant thy spiritual Heaven, with a Multitude of burning and shining Stars; and do thou adorn the Earth with Trees of Righteousness, to thy Praise and Glory.

17. Pour out upon the Teachers of the Church thy abundant Blessing, that they may gain one Victory after another over Sin, Death, the Devil, Hell, and the World; that so it may be seen, that God the Righteous is in Zion. Grant us to obey and to submit our selves to those that go before us, and guide us in the Way to Life: *For they watch for our Souls, as they that must give Account, that they may do it with Joy, and not with Grief; for that is unprofitable for us.* Grant also unto them, that they may perform their Ministry faithfully, feeding their Flock not by Constraint, but freely; not for filthy Lucre's Sake, but from a willing Mind; that so both they, and we with them, may receive the incorruptible Crown of Glory, when thou, the chief Shepherd, shalt appear.

Give, O most loving God, Power unto the Thunder of thy Word, and let the Army be great of those that publish it: Let them lift up their Voice like a Trumpet, and not spare, but declare unto us our Transgressions, and shew that they are both mighty to rebuke, and powerful to comfort. Do thou assist them to seek the lost Sheep, to heal the Wounded, to strengthen the Weak, and to take Care of the fat ones. Do thou enable them to speak with fiery Tongues, that thereby our Hearts may be pierced, and melted, and at last converted

verted from the World unto thee, and from the Lust of the Eyes, from the Lust of the Flesh, and from the Pride of Life, unto thy saving Knowledge. Let godly Sorrow, which 2 Cor. 7. worketh Repentance to Salvation, not to be repented of, be wrought in us by the Word of Repentance delivered to us. 10.

Do thou open our Hearts, like that of Lydia, that we may hear and understand what they declare in thy Name. Be thou powerful through their Word. Give us thy holy Spirit, to teach and to lead us into all Truth. Teach thou inwardly what Men declare outwardly, that in this Order thy Word may enlighten our Understanding, and sanctifie our Will: For if thou dost not teach and comfort within, all external Teaching will prove but an unprofitable Sound. Therefore when Paul planteth, and Apollo watereth, then be thou pleased to give the Encrease. 1 Cor. 3. 6. Hinder the wicked one, and restrain the Enemy of our Souls from sowing Tares among the Wheat. Awaken us from our natural Sloth and Drowsiness, lest the Enemy surprize us, and take away thy Word out of our Hearts. Holy Father, sanctifie us through thy Truth; thy Word is Truth, and thy Testimonies are very sure: Holiness becometh thine House, O Lord, for ever. Let us gather the heavenly Manna of thy Word in the Vessels of our Souls, that thereby we may be satiated and saved for ever and ever. Amen. Jo. 17. 17. Pf. 93. 5.

*A Prayer against false Teachers, and for the
Preservation of true Doctrine.*

O Most holy, true and righteous, most loving God and Father, what a great and precious Treasure is thy Word! It is a *Lamp* unto our Feet, and a *Light* unto our Paths: Where thy Word is not, there is nothing but Error and Blindness, Delusion and Darkness, as we see it most lively represented in the woful Example of *Jews, Turks, Heathens, and Hereticks.*

Jo. 17. 17. O holy Father, *sanctify* us through thy Truth, thy Word is Truth. O Lord Jesus Christ, who art the Way, the Truth, and the Life, turn away our Hearts from unprofitable Doctrine, and quicken us in thy Paths. O God holy Ghost, who art a Spirit of Truth, and a faithful Witness of Jesus Christ, thou hast spoken through the Mouth of the Prophets and Apostles; for the *2 Pet. 1. 21.* *Prophecy* came not in old Time by the Will of Man; but holy Men of God spake as they were moved by thee.

Give us Grace that we may keep that more sure Word of Prophecy clean, pure, and uncorrupt, as it was revealed by thy divine Inspiration, unto the holy Prophets and Apostles; and that we may take heed unto it, as *2 Pet. 1. 19.* unto a *Light* that shineth in a dark Place, until the Day dawn, and the Day-Star arise in our Hearts. For when thy Word is manifested, it refreshes the Heart, and makes wise the simple ones. Grant therefore that we *Jo. 5. 39.* may *search* the Scriptures, which testify of our Lord *JESUS CHRIST*, in whom alone we have Life everlasting.

O God the Father, thou eternal Author of our Salvation: O God the Son, our eternal

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Wisdom, Light, Teacher, and Instructor ; of whom the Father declared from Heaven : *This is my beloved Son, in whom I am well pleased, Him shall ye hear.* O God the Holy Ghost, who leadeſt us into all Truth, and armeſt us againſt the ſpecious Pretences of ſeducing Spirits ; be pleaſed to guard us alſo from the Snares of false Teachers and Hereticks, that would fain withdraw us from the Rule of thy holy Word, and expoſe us to various Dangers and Temptations : For whoever withdraws a Soul from the faithful Form of ſound Words, once delivered unto us, muſt needs lead her aſtray, and like a wandring Star deceive her with a false Appearance of things. Thus doth false Doctrine firſt delude, and then murder the Soul ; like the Serpent, who, through his Subtilty, led away our firſt Parents from the Simplicity of thy Word, and then murdered them as to Soul and Body. But thy Words, O Lord, are pure Words, as Silver tried in a Furnace of Earth, purified ſeven times.

Mat. 3. 17.
Luk. 9. 35.

2 Timi. 1.
13.
Jude v. 3.

Pſ. 12. 6.

Give us, moſt merciful Father, the Spirit of Underſtanding, that we may try the Spirits, whether they be of God. Let us, by diligent Attendance to thy Voice, learn to diſcern the true Shepherds of Souls from false and blind Leaders ; ſhunning and fleeing from thoſe that do not faithfully diſpenſe the Word of Salvation. Do thy ſelf reſiſt 'em, O Lord, who art the chief Shepherd of Souls, that they may no longer tear thy Flock ; nor, like ravening Wolves, diſperſe thy Sheep. Do not ſuffer them to tread down any longer thy Vineyard, nor deprive us of the choiceſt Grapes of thy true, conſtant, living, and eternal Comfort. For 'tis thy Word alone which comforts the Soul, and keeps her ſafe

1 Joh. 4. 1.

from the Rock of Despair: Whereas false and erroneous Doctrine is destitute of all Comfort and Life, which the Soul, in her last Conflicts, and at the Hour of Death, might safely rest upon. For those Creatures hatch Cockatrice Eggs, and weave the Spider's Web: He that eateth of their Eggs, dieth; and that which is crushed, breaketh out into a Viper.

But thy Word, O Lord, is true Doctrine. Holiness is the Ornament of thy House for ever. With thee is the Fountain of Life, and in thy *Light* shall we see Light. Let us therefore keep the Word of thy *Patience*, that we also may be kept from the Hour of Temptation, which shall come upon all the World, to try them that dwell upon the Earth.

Matt. 10. 32. Let us *confess* thy Name before Men, that thou may'st confess us again before all thy holy Angels. Hinder and restrain the wicked one from sowing Tares among the Wheat, and give us watchful Hearts, to avoid his Snares. Let all those be confounded, that oppose thy Word, and put to Shame all such

Tongues as rise up against thee, speaking against thy Word proudly and despitefully. Let them be as Chaff before the Wind, and the Angel of the Lord chase them. Let their Way be dark and slippery, and let the Angel

of the Lord persecute them: For the Words of their Mouth are Iniquity and Deceit, they have left off to be wise, and to do good.

Pf. 12. 7, 8. O Lord, preserve us from this Generation for ever; for the Wicked walk on every Side, when such Men are exalted: For all their Doctrine is Sin, they continue in their Pride, and teach Cursing and Lying: They are corrupt, and speak wickedly concerning Oppression, they speak loftily: They set their Mouth

against

against the Heavens, and their Tongue walk-
 eth through the Earth; therefore the People
 gather about them like Water. " Therefore *ps. 80. 1.*
 " give Ear, O Shepherd of *Israel*, thou that
 " dwellest between the *Cherubims*, shine forth.
 " Thou hast planted a Vine, and made her
 " send out her Boughs unto the Sea; do not
 " break down her Hedge, so that all they
 " which pass by the Way, may pluck her.
 " Let not the Boar out of the Wood waste it,
 " and the wild Beast of the Field devour it.
 " Return, we beseech thee, O God of Hosts!
 " Look down from Heaven, and behold and
 " visit this Vine, and the Vineyard which thy
 " right Hand hath planted, and the Branch
 " that thou madest strong for thy self. Let
 " thy Hand be upon the Man of thy right
 " Hand, upon the Son of Man whom thou
 " madest strong for thy self. So will not we
 " go back from thee. Quicken us, and we will
 " call upon thy Name. Turn us again, O
 " Lord God of Hosts, cause thy Face to
 " shine, and we shall be saved!

*A Prayer for Obedience, fitted for Young
 and Old.*

O Lord Jesus Christ, thou obedient Son to
 thy heavenly Father, who didst obey
 him unto *Death*, even the Death of the Cross! *Phil. 2. 8.*
 Thou didst offer up thy Will unto him en-
 tirely; thou didst love him perfectly; thou
 didst relie upon him with all thy Heart, and
 honour him with a filial Fear and Reverence:
 And in all this hast thou set us a Pattern of
 perfect Love and Obedience.
 I do bewail and confess, that my Heart is
 by Nature disobedient, and my Will stub-
 born

born and obstinate against God my heavenly Father, and all those whom thou hast set over me: And I beg, for the Sake of thy most accomplished Obedience, whereby thou hast reconciled thy heavenly Father, and fulfilled the whole Law for us; to be merciful unto me, to heal and cover the Sin of my Disobedience, and not to inflict the Punishment declared therein, that the Disobedient shall in no wise prosper, nor their Life be prolonged upon Earth.

I beseech thee, most merciful Saviour; to bestow upon me so obedient a Heart, as never to seek the fulfilling of my own depraved Will, but of thine only, in all things; living up to thy holy Gospel, and never declining from the way of thy Precepts. Grant also that I may continue obedient unto thee in the midst of Crosses and Afflictions, never murmuring against thy holy Will, nor departing from thy Word, which I ought to love beyond all temporal Blessings, nay, and beyond my own Life and Prosperity.

Grant, that I may own all those that in Authority are placed over me, to be ordained by thy Providence, and invested with thy Power, in order to govern Men upon Earth. Give me Sincerity, to love and honour them in my Heart, in Words and Deeds, with Patience and Submission, for thy Sake, as being Ministers of thy Majesty, and deriving their Power from thee. Grant that I may excuse their Failings, and cover their Weaknesses; that I may readily bear their Reproofs, and duly regard their Exhortations, bestowed on me out of a paternal Care, and according to the Office committed to their Trust. Grant that I may humbly submit my Will and Judgment unto them, not despising their Advice,

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nor undervaluing their Gifts, but performing all things according to thy Will, in Obedience, Meekness, and Singleness of Mind, faithfully, humbly, and cheerfully, if it do but tend to the Honour, Praise, and Glory of thy Name, and to the Benefit of my Neighbour.

Let all this proceed from a Principle of a well-grounded Faith, and a true Sense of Piety attending it, and not from any sinful Fear or Favour of Men, whereby I might offend against thy holy Will, and the Duty of pure Obedience required of me. However let me learn to hearken unto thee more than unto Men. And as thou hast honour'd and praised thy Father by thine Obedience; so grant, that also by my Obedience, regulated by thy Word, and shining forth in all my Actions, I may honour, praise, and glorifie thee together with the Father and Holy Ghost, to all Eternity. *Amen.*

Act. 4. 19.

A Prayer to be used by Parents for their Children.

O Most faithful and loving God, and Father, Creator and Preserver of all Creatures: I humbly thank thee for those Children, as so many Fruits of the Womb, and whom, by thy Blessing, thou hast bestowed upon me: And I do most heartily beseech thee, because thou hast promised thy holy Spirit to all those that ask for it, that thou wouldest be pleased graciously to confer thy holy Spirit upon these poor Children, that he may kindle in them the true Fear of the Lord, as the Beginning of Wisdom; together with a good Understanding, which have all they that do thy

Luke 11.

13.

Ps. 111.

10.

Com-

Commandments, their Praise enduring for ever.

Luke 2.
52.

Bless them also with thy true Knowledge; preserve them from Idolatry and false Doctrine; let them grow up in a sound, saving Faith, and the Practice of Piety attending it, and let 'em persevere herein unto the End. Give 'em a believing, obedient, and humble Heart, together with true Wisdom and Understanding, that they may *increase*, as in Stature, so in Favour with God and Men. Plant into their Hearts an unfeigned Love to thy Word, that they may be fervent in Prayer and Worship, respectful towards the Ministers of thy Gospel, and upright in all their Dealings with every one. Grant them Modesty in their Countenance, Soberness in their Behaviour, and a Soundness of Mind in all their Actions. Make them true in Words, faithful in Works, diligent in Business, successful in the Discharge of their Calling, prudent in Affairs, sincere in all things, meek and kind towards all Men.

Guard them, O Lord, from all the offensive and ensnaring Practices of a profane World, and let them be never carried away by the Vices of vain and frothy Company. Let them never give up the Flower of their Age to Gluttony, and the sensual Pleasures of this Life; lest they offend their Maker, shorten their Days, and give Offence unto others by their disorderly Conduct. Be their Protector in all Dangers, that they may not be cut off suddenly. Let me never see 'em made a Dishonour to the Christian Profession, and a Sorrow to their Parents; but let them prove Instruments to promote thy Honour and Glory, and the Joy and Comfort of their Parents; that so thy Kingdom may be advanced by them,

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them, and the Number of Believers increased. Grant at last that they may sit in Heaven, like *Olive-Plants* round about thy Table, honour-
ing, praising, and glorifying thee with all Pf. 128.
thine Elect, through Jesus Christ our Lord.
Amen.

*(After this, you may read the 127th and
128th Psalms.)*

A Prayer of pious Children for their Parents.

O Most gracious; merciful God and loving Father, thou that art the true Father, of whom the whole Family in Heaven and Earth Eph. 3.15. is named: Unto thee do I return most humble Thanks for those dear Parents, my Father and Mother, whom thou hast bestowed upon me, and whom thou hast hitherto preserved in Health and Welfare: Praise, Honour, and Glory be unto thee for so eminent a Mercy and Kindness.

I beseech thee, to pardon mercifully my Disobedience, by which I have often sinned against my Parents; and not to inflict the Punishment threatned to the Transgressors of this Commandment. Give me an obedient and thankful Heart towards them, that I may duly honour, fear, and love 'em; affording them at the same time matter of Joy and Comfort, by an unfeigned Obedience towards them, and a sound Piety towards thee. Grant that I may acknowledge them to be set over me by thy divine Appointment, and that for this Reason I may patiently bear their paternal Correction, designed for the Good of my Soul.

Teach me well to consider what Pains I have caused to my Mother, and with what Labour and Trouble she hath trained me up.

Give

Of Children for their Parents.

Give me to honour her with Obedience, Love, Humility, and Fear, in Words and Deeds, that so I may escape the Curse entailed on the Disobedient, and inherit the Blessing of a long Life; promised to those that keep this Commandment. Let the Pattern of the Obedience of my Lord Jesus Christ be continually set before my Eyes; for it was he who obeyed his heavenly Father unto Death, even the Death of the Cross.

Phil. 2. 8.

Give me the Obedience of *Isaac*, the Fear of *Jacob*, the Modesty of *Joseph*, and the Piety of the young *Tobias*. Bestow on my dear Parents the Faith of *Abraham*, the Blessing of *Isaac*, the Protection of *Jacob*, the Happiness of *Joseph*, and the Mercifulness of the ancient *Tobias*. Let them attain to a good old Age, in Peace and Quietness. Mitigate their Cross and Affliction, and support them always by thy powerful Assistance. Hear their Prayers, and make their Lives happy and prosperous. Keep and preserve them from all Evil of Soul and Body: And when the Time of their Pilgrimage is expired, grant them a quiet and easie Passage out of this Life, into thy eternal Rest; through Jesus Christ our Lord. *Amen.*

A Prayer for Married People.

Merciful, gracious God and loving Father, according to thy good Will and Providence thou hast joined us together in holy Matrimony, that we should live therein according to thy Order and Appointment: We comfortably remember, on this Occasion, thy Word: *Who so findeth a Wife, findeth a good thing, and obtaineth Favour of the Lord.*

Prov. 18.
22.

O let us, merciful Father, live together in thy holy Fear: For blessed is the Man that Pf. 112. 1. always, and in any Condition of Life, feareth 2. the Lord, and delighteth greatly in his Commandments: His Seed shall be mighty upon Earth, the Generation of the Upright shall be blessed. Let us love thy Word above all the things of this World, and let it be our Delight to hear and learn it; that we may be like a Tree *planted* by the Rivers of Wa- Pf. 1. 3. ter, that bringeth forth his Fruit in his Season, and whose very Leaf doth not wither, and whatsoever he doth shall prosper. Let us dwell together in Peace and Unity, that we may have, and constantly keep with us, one of those three beautiful things which are pleasing to God and Men; for there the Lord Pf. 133. 3. commandeth the Blessing, even Life for evermore. Let us love Honour and Modesty in Marriage, keeping our Bed undefiled; so that Heb. 13. 4. Honesty may dwell in our House, and a good Report be spread abroad.

Give us thy Grace, that we may train up our Children in the *Nurture* and Admoniti- Eph. 6. 4. on of the Lord, to the Glory of thy Name, and the perfecting thy Praise out of the Mouth Matth. 21. 16. of Babes. Create in them an obedient Heart, that they may prosper and enjoy a long Life upon Earth. Give us also our daily Bread, and bless us in whatever we undertake. Make a Hedge about our House, and all our Goods on every Side, as thou didst unto thy Servant *Job*, that Satan and his subordinate Tools may find no Access unto us.

Guard and defend our House and Substance from Fire and Water, from Hail and Tempest, from Thieves and Murderers, and other destructive Calamities; for whatever we have, thou hast bestowed upon us: Do thou therefore,

fore, with thy powerful Hand, support and
 Ps. 127. 1. preserve it. For except thou, O Lord, build-
 est the House, they labour in vain that build
 it: Except thou keepest the City, the Watch-
 man waketh but in vain; and unto thy Friends
 thou givest Sleep. Give us also pious, faith-
 ful and obedient Servants, and keep us from
 those that are addicted to Eye-service. Thou
 ordainest and over-rulest all things, and art a
 Lord over all. Thou rewardest all those that
 faithfully answer their Trust, and punishest
 those that act for a mercenary End, without
 a due Regard to thee or thy Appointment.

And whenever thou shalt be pleased, most
 merciful Father, to visit us with Crosses and
 Tribulations; then give us also Patience, that
 we may readily submit our selves to the Rod of
 thy paternal Correction, and do thou uphold
 Ps. 37. 23, 24. us with thy Mercy. Do thou order our Steps
 by thy Wisdom, and delight in our Ways:
 If we fall, do not utterly cast us down, but
 support us by thy Hand, and raise us up a-
 gain in due time. Mitigate such Afflictions as
 thou shalt be pleased to send upon us, com-
 forting us again after the Day of Trouble, and
 never forsake us in our Distress. Grant that
 we may never set our Affections on temporal
 things, or love 'em above those which are e-
 1 Tim. 6. 7. ternal: For as we brought nothing into this
 World, so it is certain we can carry nothing
 out of it. Guard us therefore by thy Fear,
 Verse 10. from the Love of Money, the Root of all Evil;
 and let us follow after Faith and Love, lay-
 ing hold on eternal Life, to which we are
 called.

Numb. 6. God the Father, bless us and preserve us;
 24. God the Son, make his Face to shine upon us,
 and be gracious unto us; God the Holy Ghost,
 lift up his Countenance upon us, and give us
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Peace: The holy Trinity keep our going out and coming in now and for evermore. *Amen.*

A Prayer of Subjects for their Magistrates.

O God, thou Lord of Lords, and King of Kings, thou Ruler over all the Earth! Thou hast ordained Magistrates, and declared that there is *no Power but of God*, and that whosoever resisteth the Power, resisteth the Ordinance of God: Teach me, most merciful Father, to acknowledge, that Magistracy is of thy Appointment and Ordinance, and that for this Reason I may fear, love, and honour them: Grant unto them thy Grace, that they may govern me and my Fellow-Subjects in Justice, and protect us with Care and Prudence, that I may lead a quiet and peaceable Life in all Godliness and Honesty.

Rom. 13.
1, 2.

Tim. 3.
2.

And since thou, O loving Father, hast in thy Hand the Hearts of *Kings*, and turnest them like the Rivers of Water, whithersoever thou wilt; do thou rule and govern all that are in Authority over us with thy holy Spirit, that they may love thy Word above all things, that they may lift up the Heads of their Gates, and their everlasting Doors, that the King of Glory may come in, the Lord strong and mighty, the Lord mighty in Battle: That they may be Nursing-Fathers and Nursing-Mothers to the holy Church of Christ: That they may kiss thy dear Son, lest he be angry; serving thee with Fear, and rejoicing with Trembling. Give unto them thy heavenly Wisdom, which is about thy Throne; for through her the Kings rule, and the Counsellors decree Judgment. Let them never be deaf to the Cries of the Poor, and do not suf-

Prov. 31.
1.

Pf. 24. 7.

Pf. 3. 11,
12.

fer them to take away the Right of Widows and Orphans.

Let them have Princely Thoughts, and keep up unto them : Give them the Happiness of *David*, the Wisdom of *Solomon*, the Victories of *Joshua*, the Strength of *Samson* : Grant unto them a sincere Love to Justice, an unshaken Fortitude of Mind, against all Unrighteousness, a continued Success in their Undertakings, together with faithful, wise, and prudent Counsellors, and a long and healthful Life. Let their Eyes be upon the Faithful of the Land, and let no Flatterers dwell with them, nor those that work Deceit. Guard them from War and Bloodshed, and protect them by thy holy Angels. Bless our whole Country, and give us Peace within our Borders, through Jesus Christ our Lord. *Amen.*

A Prayer of Magistrates for their Subjects.

O Thou powerful Ruler of all the Earth, Lord of Lords, and King of Kings: I thank thee heartily, that thou hast made me a Governour of this Country, and of the Inhabitants thereof, my Subjects. Thou art the most High, and rulest in the Kingdoms of Men, and givest them to whomsoever thou wilt, and settest up over them the basest of Men.

Dan. 4. 17. Thy Dominion is an everlasting Dominion, and thy Kingdom is from Generation to Generation ; and all the Inhabitants of the Earth are reputed as nothing : Thou dost according to thy Will in the Army of Heaven, and among the Inhabitants of the Earth, and none can stay thy Hand, or say unto thee : What dost thou ? All thy Works are Truth, and thy Ways Judgment, and those that walk in

Ver. 37. Pride,

Pride, thou art able to abase. Thou hast set *Ps. 74. 17.*
all the Borders of the Earth, thou hast made
Summer and Winter.

Grant therefore, O thou mighty Ruler of
the Earth, that I may always humble my
self before thee, considering that I also am
subject unto God: Give me a firm and un-
shaken Faith, relying on thy Omnipotence
and Mercy, and attended with a sincere
Love to thy Word. Preserve unto me and
my Subjects the saving Truth of thy holy
Gospel: Let true *RELIGION* and *JU-*
STICE be the main Pillars supporting this
Country in all Difficulties, and let thy holy
Worship be an Ornament, nay, the richest
and most precious Jewel of the Land com-
mitted to my Trust. Give us that noble
Treasure, Peace: Be thou a mighty Defence,
and a fiery Wall round about me and my
Subjects; and when the Land and all the In- *Ps. 75. 3.*
habitants thereof do tremble, then bear thou
up the Pillars of it.

Give unto my Subjects an obedient Heart,
and give me thy heavenly Wisdom, that I
may rule them *soberly*, delivering the Inno- *Wis. 9. 11.*
cent, protecting the Pious, punishing the
Wicked, and executing Vengeance against all
Evil-Doers; that I may be a Terror to the
Wicked, and a Praise and Honour to the
Righteous. Teach me, O Lord, that I am
but a Vicegerent and Steward of thy Justice;
that thou art always with me in Judgment;
that I keep it not unto Men, but unto thee;
and that for this Reason I may never accept
of any Man's Person. Enable me by thy
Grace to pronounce a just and equitable
Sentence, without respect of Persons; relieving *Ps. 82. 3.*
the Fatherless and the Poor, doing Justice to
the Afflicted and Needy, delivering him that

is oppressed by the Power of the Wicked, that so the Pillars of the Land may never be shaken.

Pf. 85. 8. Let me hear what the Lord speaketh, that he promifeth Peace unto his People and his Saints, that they may not turn again unto Folly: Let thy Help be nigh unto me, for I fear thee, that Glory may dwell in my Land; that Mercy and Truth may meet together; that Righteousness and Peace may kiss each other; that Truth may spring out of the Earth, and Righteousness may look down from Heaven: That the Lord may give us that which is good, and our Land may yield her Increase; that Righteousness may go before him, and set us in the Way of his Steps.

O faithful God, do thou powerfully guard me from the Evil of Sin, lest by provoking thy just Indignation, I draw down thy Judgments upon the People, being fain to confess

2 Sam. 24. 17. with *David* at last: *Lord, I have sinned, and done wickedly, but these Sheep, what have they done?*

Pf. 65. 11. Bless my Land, and crown it with thy Goodness, for thy Paths drop Fatness. Let Mildness and Moderation always attend me, and let none find Reason to groan under my Government; that so the Land may

Pf. 72. 18, 19. be filled with thy Praise and Glory. Blessed be the Lord God, who only doth marvellous things; and blessed be his glorious Name for ever, and let the whole Earth be filled with his Glory! *Amen; and Amen.*

A Prayer for a Woman with Child.

O Thou Almighty, wonderful, and gracious God, Creator and Preserver of Heaven and Earth, and of all the Creatures therein; thou hast pronounced thy Blessing over all thy faithful People joined together in holy Wedlock, saying: *Be ye fruitful, and multiply.* Gen. 1. And again: *Lo Children are an Heritage of the Lord, and the Fruit of the Womb is his Reward.* 28. Ps. 127. 3.

I thank thee, that thou, in the State of my Matrimony, hast rendered effectual this thy Gift and Blessing: And, I beseech thee, be farther pleased to bless the Fruit of my Womb, which thou hast given me: Endue it with thy holy Spirit, and adopt it into the Number of thy dear Children; that being made Partaker of the Virtue of the most sacred and unspotted Conception of thy beloved Son, my Lord Jesus Christ, it may thereby be hallowed and cleansed from the infectious Evil of Original Sin, wherein it is conceived.

O Lord my God, I and the Fruit of my Womb are both by Nature Children of *Wrath*; but thou, O gracious Father, have Mercy upon us! Purge the Fruit of my Womb with Hyssop, and it shall be clean; Eph. 2. 3. Ps. 51. 7. wash the same thoroughly, and it shall be whiter than Snow: Do thou strengthen, compleat and safely keep it in me until that Hour in which it shall be brought into the Light of this World. Truly the Work which is formed in me cannot be hid from thee, though it be wrought in secret: For thy Hands have prepared all its Substance, and thou hast inspired it with Life and Breath: O let thy Providence farther preserve it! Keep me from

Fear and Terror, and from the evil Spirits, whose Pleasure it is to destroy and ruin the Works of thy Hand. Give unto this Infant a rational, understanding Soul, and let it grow up to a Body undefiled, and endued with sound and perfect Members.

And when my Hour is come, deliver me according to thy great Mercy. Give me Strength and Power to bring forth; promote the Birth by thy Almighty Assistance, and ease my Pains by thy internal Comfort; for it is thy Work, a wondrous Work of thy Omnipotence, a Work of thy Grace and Mercy. Remember the Word which thou
 Ps. 22. 9, *Thou hast taken me out of the Womb;*
 10. *thou didst make me hope, when I was upon my Mother's Breasts. I was cast upon thee from the Womb: Thou art my God from my Mother's Belly.*
 Thou art a God fully acquainted with all the Distresses of all the Children of Men;
 John 16. *and thou hast said: A Woman when she is in*
 11. *Travail hath Sorrow, because her Hour is come.*

O Lord, for the Sake of thy compassionate Kindness and merciful Heart, I beseech thee to ease my Pain, which thou hast foreseen, and to bring this Infant to the Light of the World with a sound Body and well-shaped Limbs. I recommend the same into thy Almighty Fatherly Hands, into thy Grace and Mercy, into thy holy Arms and Protection; that this my Child may be blessed with those that were brought unto thee, and of whom thou didst declare: *Suffer little Children to come unto me, and forbid them not: for of such is the Kingdom of God.* In like manner do I offer up unto thee, most blessed Redeemer, the Fruit of my Womb: Be thou pleased to lay the Hand of thy Grace upon it, and bless it with the Finger of thy holy Spirit. And
 when

Luke 18.
13, 16.

For a Widow.

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when it is brought forth into the World, let thy holy Baptism be graciously conferred upon it: Sanctifie and regenerate it into thy Image here, attended with Life everlasting hereafter. Make it a new Creature, wash and cleanse it in thy precious Blood: Let it be made a Member of thy sacred Body, and of thy holy Christian Church, that thy Praise may be perfected out of its Mouth, and that it may be a Child and Heir of eternal Salvation: And all this by Virtue of thy holy Death and Sufferings, and of thy holy Name **JESUS CHRIST.** Amen.

A Prayer for a Widow.

MOST gracious, kind, loving, faithful God and Father! Thou hast called thy self a *Father of the Fatherless, and a Judge of the Widows*: A Father of the Fatherless, because they have no Father upon Earth; none that loves them so as his own Children, or that takes such Care of them as a bodily Father doth of his natural Offspring. There is none that provides for them, none that educates 'em, none that comforts and pities them, none that attends 'em in Sickness and Misery, like as a tender Father pitieth his Children. Thou hast therefore taken upon thy self the Office of a Father, and I firmly believe thou wilt rule over me and my fatherless Children, as well as over other poor and indigent Orphans, with a paternal Love and Affection, providing for them, educating, comforting, and commiserating them as a tender Father doth his Children.

Thou hast also declared to be a *Judge of Widows*, because of the various Sufferings to

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which

which they are exposed in a degenerate World, being destitute of Help and Defence, afflicted and tossed with Tempest, and not comforted: Therefore, I humbly beseech thee, because thou hast said: *Thy Maker is thine Husband, and thy Redeemer the holy One of Israel, the God of the whole Earth shall be called:* Do thou receive me into thy Almighty Protection, since I am forsaken and left without Comfort. Keep me safe from the Insults of a wicked World, and make a Hedge about my afflicted Family, by Virtue of thy holy Promise: *Ye shall not afflict any Widow, or Fatherless Child. If thou afflict them in any wise, and they cry at all unto me; I will surely hear their Cry, and my Wrath shall wax hot, and I will kill you with the Sword, and your Wives shall be Widows, and your Children fatherless.*

Let this thy Word be a strong Wall round about me, and a Protection to my fatherless Children. Raise up pious Souls, who, considering that pure Religion and undefiled before God and the Father is this, to visit the Fatherless and Widows in their Affliction, may support me with their good Advice, Help, and Assistance. Guard me also from lying and slandering Tongues, and enable me by thy Grace, that in this my desolate State I may put my Trust in thy tender Mercy, deriving all my Comfort from thee alone, and relying on thee with an unshaken Faith and Confidence.

Do thou bless the Handful of Meal in my Barrel, that it may not waste, as thou didst bless the Widow of *Zarephath*, by the Word of *Elijah*: And let not the Pot of Oil fail me, as it did not fail the Widow at the Blessing of the Prophet *Elisha*; being kept and sustained with her Children by thy Word alone:

Isa. 54. 11.

Verse 5.

Exod. 22.

22, - 24.

Jam. 1. 27.

1 King. 17.

9, &c.

2 Kings 4.

1, &c.

alone : That so I may know thou art my Father, Preserver, Comforter, and Protector, through Jesus Christ thy beloved Son our Lord. *Amen.*

*A Prayer for Success in the Works of our Call ;
and for Divine Direction therein.*

HOLY, merciful, only wise God and Father, thou orderest and rulest all things according to thy divine Wisdom and Providence, and hast entrusted every one of thy Servants with a certain Talent to profit withal. Among them, I am the meanest of all, not worthy of the least of all the Mercies, Gen. 32. 10. and of all the Truth, which thou hast shewed unto thy Servant : For what am I, that thou hast brought me hither, and put me into this Office ? And now, I humbly beseech thee, graciously to pardon my Sloth and Neglect in the Discharge of my Trust, and my Carelessness in performing every thing according to the Rule of thy Word and Pleasure.

Remove from me, O Lord, the Curse pronounced against those that *do thy Work negligently* : And do, by thy divine Spirit, mercifully guide me ; that henceforth I may order the Works of my Calling, and whatever I undertake, according to thy Word only ; seeking above all things the Honour of thy holy Name, the Propagation of thy Kingdom upon Earth, and the effecting of thy good, acceptable, and perfect Will ; keeping this Word in my Heart : *Him that honours me, I will honour again.* Rom. 12. 2. Sam. 2. 30.

Give me the Spirit of Counsel, of Wisdom, and of Understanding, that I may not err in my Judgment and Thoughts. Let the Angel of

Wis. 9.
13, 14.

of the great Counsellor be my Teacher and Counsellor : For what Man is he that can know the Counsel of God? Or who can think what the Will of the Lord is? For the Thoughts of mortal Men are miserable, and our fore-casts are but uncertain. Therefore send thou thy holy Spirit from above, to teach me what is pleasing to thee, that my Actions be upright upon Earth. Enlighten my Understanding with thy divine Light; for Ps. 118. 28. thou canst light my Candle, and the Lord my God can enlighten my Darknes.

Send thy Wisdom, that she may abide with me, and work with me, and let thine Angel go before me, to prepare the Way for the better Success of my Affairs, and to remove the Obstacles that will obstruct it: For this Mercy thou hast shewn to all thy faithful Servants from the Beginning. Make me fit for the Office committed to my Care, and for the Works I am to do, and let my Trust be in thee alone. I am not able of my self to find out a good Counsel, nor dare I lean to my own Understanding: Do thou therefore direct and order my Thoughts, that I may become an Instrument in thy Hand, and a Vessel of thy Grace, both to receive thy Gifts, and to employ 'em again to thy Honour, and the Benefit of my Neighbour.

And seeing I understand neither Beginning, nor Middle, nor End in the Discharge of my Office; do thou thy self make the Beginning of my Work, direct and prosper the Middle and Progress, that also the End and Issue may have the desired Effect. Thou art acquainted Ps. 139. 5. with all my Ways, and hast all things in thy Hands; therefore do thou beset me behind and before, and laying thy Hand upon me, grant that by thy Grace and Support I may prosper

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prosper like *Joseph* and *Daniel*, and never decline from thy Will and Guidance.

Hinder and restrain, by thy Wisdom, the Enemy's Craft and Devices, lest they should hinder or obstruct good Designs: Do thou watch and protect me, O thou Shepherd of *Pf. 121.3. Israel*, and preserve my going out, and my coming in, from this Time forth and for evermore. *Amen.*

A Prayer for Meekness.

O Lord Jesus Christ, thou hast a meek, loving, bountiful Heart, overflowing in Goodness and Kindness: I confess unto thee, that by Nature I am much inclined to Anger and Revenge, and have thereby often transgressed my Duty due to God and my Neighbour.

Pardon, O merciful Lord, so unaccountable an Anger, Zeal, Revenge, and Enmity, whereby I have often defiled my Heart, nay, Soul and Body, and have too much yielded to the Temptations of Satan, the Murderer from the Beginning, and Author of Malice. Do not inflict that terrible Punishment, whereby those that give way to Hatred and Strife, to Wrath and Bitterness, are declared guilty of Hell-
 Fire, and for ever shut out from thy glorious Kingdom. Mat. 5.22.
Gal. 5.20.

Engraft, O Lord, in my Heart the admirable Virtue of Meekness: Teach me to subdue and suppress mine Anger and Wrath, and to conquer the fierce Transports of Nature by thy Forbearance and Meekness. Grant that thy Word may have a powerful Effect upon me, for purifying my Heart, and working a saving Change upon my Mind; even that Word

Mat. 11. I mean: *Learn of me, for I am meek.* And
 28. that: *Blessed are the Meek, for they shall inher-*
 Mat. 5. 5. *it the Earth: Blessed are the Merciful, for they*
 7, 9. *shall obtain Mercy: Blessed are the Peace-Makers,*
for they shall be called the Children of God.

Influence my Heart with a gracious Sense
 of thy tender Meekness, that, according to
 the Pattern thou hast set me, I may be kind
 towards every one, not offending again those
 that offend me; not persecuting again those
 that persecute me; not reviling again when
 I am reviled; not threatening when I suffer;
 but committing all things to Him that judg-
 eth righteously; not avenging my self, but ra-
 ther giving Place unto Wrath; since it is
 I Pet. 2. written: *Vengeance is mine, I will repay, saith*
 23. *the Lord.*

Grant that by Virtue of Christian Love
 and Meekness, I may feed my Enemies if they
 Verse 20. hunger, and give them Drink if they thirst;
 for so doest thou unto me, most bountiful Savi-
 our, leaving me thereby an Example to fol-
 low thy Steps. How many of my Weaknesses
 dost thou forbear? How many of my Sins
 dost thou pardon, cover, heal, and bear? In-
 stead of inflicting a condign Punishment upon
 my Sins, thou bestowest new Tokens of Good-
 ness and Mercy upon me, and overcomest me
 with Kindness and Benefits, never ceasing to
 do me good, and never suffering thy self to
 be diverted from thy usual Bounty by all my
 Ingratitude and Impiety. O do thou also
 create within me so meek and bountiful a
 Heart, that I may not be overcome by Evil,
 but may overcome the Evil by that which
 is good.

Enable me to bear the Imperfections of
 my Fellow Christians with a Spirit of Lenity,
 and let me never give way to the Tempter.

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Restrain me on one Hand, from offending and cursing him that offends and curses me; and on the other, give me Grace to bless Mat. 5.44, them that curse me, do good to them that 46. hate me, and pray for them which despitefully use me and persecute me, that I may be a Child of my Father which is in Heaven; for he maketh his Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust.

Give me a quiet, meek, peaceable, firm, and new Spirit, that I may not harbour within me any Hatred or Animosity, nor suffer the Sun to go down upon my Wrath. Let me never Eph. 4. 26. rejoice at the Misfortunes of my Enemies; but make me rather commiserate their hard and woful Condition. Do thou so thoroughly heal my Soul from the Distemper of Wrath and Malice, that not the least Sign thereof may remain in my Gesture and Countenance, Words and Actions.

Grant that I may be towards all and every one compassionate in my Heart, friendly in Words, meek in Gestures, and beneficial in Works; that my Prayer may not be hindered, my Hope not confounded, and my Worship not be rejected; and that my Weakness may also be born by others in a Sense of mutual Love and Compassion. Let me acknowledge, that I have deserved far greater Shame and Contempt than hitherto I have endured; since by my Sins I have highly aggravated thy Sufferings, and been one of those who, at thy Crucifixion, did mock, revile, and spit upon thee. Pardon this, and all my other Transgressions, and let my Heart be for ever united with thy meek and merciful Heart, that therein I may find eternal Rest for my Soul.
Amen.

A Prayer against Anger.

O Lord Jesus Christ, thou loving, kind, long-suffering, meek and patient Lamb of God ! Thou knowest better than my self, how deeply my Nature is poysoned by Sin, and defaced by Satan, that wrathful Lion, and old venomous Serpent. O how fierce, how raging, how bitter and rebellious is this Sin of Anger when it begins to boil up in an unregenerate Heart ? How quickly is a Man moved to Anger ? And how often doth a little Breath or Word blow up this Fire into a sudden Flame ; so that a Man forgets he is a Man, and a mortal Man too ? In a Moment all Love and Mercy, Kindness and Patience, Humility and Forbearance, Humanity and Meekness, seem to be utterly extinguished, though these Virtues be the great Characters whereby a true Christian is known, and wherein the Worth and Dignity of humane Nature doth consist.

How soon is the lovely Image of God defaced in the Mind by Wrath and Anger, and Man himself transformed into the Image of a furious Satan ? How easily is thereby the Grace and Favour of God lost ; the Holy Ghost, the Spirit of Peace, grieved, and at last cast out ; the Kingdom of God, which is Righteousness, *Peace*, and Joy in the holy Ghost, destroyed ; our Salvation endangered ; the Character of a true Christian and Member of Christ forfeited ; the very Body involved in many Distempers, and often struck with a sudden and violent Death ? How often are the very Senses impaired by Wrath, the Spirits of Life scattered, and a Man carried away into Rage and Madness, nay, often given up to Satan himself,

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Rom. 14.
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to be possess'd by him, to whose Nature he so nearly approacheth?

O thou bountiful and gracious Lord, teach us to ponder these things, and never expose our selves to such dismal Calamities, as are brought upon Soul and Body by Wrath and Malice. Give us such a Measure of Meekness, as will enable us never to suffer the Sun to go Eph. 4. 26. down upon our Wrath, or to give Place to the Devil, the great Tempter of Souls. Let us always be *slow* to Anger, since the Wrath James 1. 19. of Man worketh not the Righteousness of God: Do thou also convince us, that no true Wisdom can abide with a passionate Man; since the Hurry of Anger and Wrath discomposeth the Mind, that it cannot see or think what is right: And among the Proud and Ambitious, there is continually Anger and Contention.

How easily are we transported in Bitterness against others, whilst we are so prone to do the same things we reprove in them; so that every Hour we stand in need of God's Grace to support us? How often do we avenge our selves unjustly, and presume to do things which belong to thee alone; so that thy Vengeance must often turn against our selves? How often do we exasperate our selves against thy secret Judgments, sent upon us for a Trial of our Humility and Patience?

O God, thou alone art just, thy Judgments are righteous, and thy Vengeance is equitable: But I am unjust, my Judgment is often unrighteous, and my Vengeance is sinful. O Lord Jesus Christ, thou Fountain of Forbearance and Goodness, thou Rule of all Virtue and Lenity: Do thou implant into me thy Meekness and Patience; renew my Heart to thy Image, and purify it from Hatred and Passion.

Passion. Make me put on Bowels of Mercy
 Ezek. 36. and Humanity; taking away the stony Heart
 26. out of my Flesh, and giving me a spiritual Heart,
 framed according to thy Will and Nature.
 Let us follow thine Example, in never reviling
 1 Pet. 2. again, when we are reviled; and in not threat-
 23. ning, when we suffer; but in committing the
 Matter to Him that judgeth righteously.

Let us, according to thy Pattern, love our
 Mat. 5.44. Enemies, do good unto them that persecute
 &c. us, bless them that curse us, and pray for
 them that despitefully use us; that we may
 be the Children of our Father which is in
 Heaven, who maketh his Sun to rise on the
 Evil, and on the Good; and that we may
 never suffer our selves to be overcome by the
 Evil, but overcome the Evil by that which
 is Good; for the Honour of thy holy Name.
Amen.

A Prayer for our Enemies.

O Lord Jesus Christ, thou bountiful Saviour,
 whose Heart is overflowing with Love
 and Meekness! Thou hast commanded and said:
 Mat. 5.44. "Love your Enemies, bless them that curse
 "you, do good to them that hate you, and
 "pray for them which despitefully use and
 "persecute you: That ye may be the Children
 "of your Father which is in Heaven; for
 "he maketh his Sun to rise on the Evil and
 "on the Good, and sendeth Rain on the Just
 "and on the Unjust. O heavenly Father,
 give me a Heart full of Mercy and Kindness,
 that I may be found among those, who, by
 loving their Enemies, exhibit the Character
 of thy true Children, and express in their

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own Life the Mind of thy dear Son Jesus Christ, who prayed: *Father, forgive them*; declaring thereby his Love to his Enemies, and his Readiness to shed his Blood for those who had nail'd him to the Cross.

O my God, destroy in me all Anger and Bitterness, all Desire of Revenge and Impatience, that I may heartily forgive all mine Enemies; not cursing, but blessing them; not wishing them Evil, but doing them good; not hating, but loving them, as being thy Creatures, for whom Christ my Lord hath died, and shed his Blood. And as thou makest thy Sun to rise on them, so also grant that the Sun of my Love and Mercy may rise over them, and the Rain of my Goodness may shower down upon them.

O merciful Father, be pleased to vouchsafe them true Repentance and Conversion whilst they have any Time left for so important a Work: Make haste to reclaim 'em, lest thy Wrath and Judgment should cut 'em off in the Midst of their Hatred and Envy, Malice and Anger. Incline their Hearts unto Meekness and Humility. Create in them a new Heart, and mollifie their Hardness into Love and Compassion: For thou art a God of all living Spirits, and the Hearts of all Men are in thy Power. Thou camest to *Laban*, the Enemy of *Jacob*, in a Dream by Night, and badst him to speak neither good or bad to *Jacob*. Thou didst appease the Anger of *Esau*, and madest him run to receive his Brother with endearing Embraces of Kindness. Thou didst soften the Wrath of *David*, through *Abigail*, that he desisted from killing *Nabal*.

O my God, thou didst tame the very Lions, that they could not destroy thy Servant *Daniel*; and thou hast said: *The Wolf shall dwell*

with the Lamb, and the Leopard shall lie down with the Kid: And the Calf, and the young Lion, and the Fawling together, and a little Child shall lead them. The sucking Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand on the Cockatrice Den. They shall not hurt nor destroy in all my holy Mountain: for the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.

Upon this thy Promise, I beseech thee, do thou convert mine Enemies, and make 'em subdue their Anger, lest they perish in thy Wrath and Indignation. Teach them, O Lord, to consider the dreadful Consequences of their Wrath, wherewith they hate me for a while, and which will draw after it thy everlasting Wrath in Hell-Fire. Let them see, that their very Prayers and most solemn Performances are turned into Sin by their Wrath; and that by Reason of their irreconcilable Heart, their Sacrifice and Worship is utterly rejected, like that of *Cain*. Set before their Eyes the Example of the unmerciful Servant, who, having no Compassion on his Fellow-Servant, was delivered to the Tormentors, and for ever shut out from his Master's Presence: Nay, let them see the Blackness and Vileness of this Sin; since those that hate their Brother without Cause are *Murderers* before thee, and have not eternal Life abiding in them.

O my Lord, what Benefit can I have from the temporal and eternal Ruin of those that hate me? Their Anger is hurtful unto themselves more than unto me; since thereby they involve themselves in Misery here, and Condemnation hereafter; from which I wish to see 'em for ever preserved by thy Mercy. Thy Word says: *When a Man's Ways please the Lord, he maketh even his Enemies to be at Peace with him:*

Matth. 18.
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1 John 3.
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Prov. 16.
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him: Grant me therefore thy Grace, that being thereby kept in thy Fear, I may become an Object of thy Pleasure, that those who hate me now, be induced to love me hereafter. Enable me to overcome their Roughness with Acts of Love and Benignity; that heaping thus Coals of Fire on their Heads, they may be brought over to a sound Knowledge of themselves, and to an unfeigned Repentance attending it, and so escape at last the everlasting Fire of thy Vengeance. Do thou, most merciful Father, preserve them from this Evil, through Jesus Christ our Lord. *Amen.*

Rom. 12.
29.

For Christian Mercifulness.

O Merciful, gracious, long-suffering, patient, and bountiful Father in Heaven, I complain and lay open in thy Sight that innate Degeneracy and Hardness of Heart which hath seized me after the Fall, and hath made me often transgress the Rules of Love and Benignity due to my Neighbour. I have often left most visible Signs of an unkind and unmerciful Temper, without taking the least Notice of his Distress and Misery: I have not shewn him that humane, Christian and brotherly Compassion, which becomes a Child of God; but have forsaken him in his Misery; not visited him in his Sicknes; not comforted him in his Sorrows; nor assisted him in his Want and Indigency: And thus have I *hid* my self from my own Flesh. *IIa. 58. 7.*

In all this, I have not duly acted as thy Child; for I have not been merciful, as thou art, whom I call my Father in Heaven. I have not duly considered the Words of my

Mat. 5. 7. Lord and Saviour: *Blessed are the Merciful, for they shall obtain Mercy: From whence it must needs follow, that the Unmerciful shall for ever be destitute of that Blessing, and obtain no Mercy at thy Hand. Nor have I laid to Heart that dreadful Sentence to be pronounced on the last Day: Depart from me, ye Cursed, into everlasting Fire: for I was an hungry, and ye gave me no Meat; I was naked, and ye clothed me not.*

Mat. 23.
41.

Forgive me, most merciful Father, so grievous a Sin, and let no unmerciful Judgment fall upon me, by reason of the Unmercifulness of which I am guilty. Regard in my stead the merciful Heart of thy beloved Son, and the Atonement he hath made for my Sins. Cover and pardon my merciless Temper, for the Sake of the merciful Heart of thy beloved Son, my Redeemer; and give me so tender a Heart, that henceforth I may be lively affected with my Neighbour's Calamity, and easily moved to help him; this being the generous Mind which resided in our Lord Jesus Christ, and which was full of Compassion and Mercy: For we have not an High-Priest which cannot be touched with the feeling of our Infirmities, but was in all Points tempted like as we are, yet without Sin.

Heb. 4.
15.

Vouchsafe me thy Grace, that I may be ready to ease, and not to increase the Burden of my Neighbour; that I may comfort him in his Sorrow, and quicken those that are of a dejected Spirit; that I may have Mercy on Strangers, on Widows, and Orphans; not loving them only with my Tongue, but in Deed and in Truth. *He that despiseth his Neighbour, (says the wise Man) sinneth: But he that hath Mercy on the Poor, happy is he.* Give me a Heart, O Father, that may judge with

Prov. 14.
21.

Ten-

Tenderness and Mercy as thou dost, never carrying things to the Rigour of Justice, but tempering them with Pity and Mildness: For Mercy rejoiceth at last against Judgment.

Jam. 2.13.

And since thou, bountiful Father, wilt rather have Mercy than Sacrifice; let me put on Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering; that I may as readily forgive my Brother, as Christ hath forgiven me. Give me a true Sense of thy undeserved Favour towards me, who am not worthy of the least of thy Mercies, and of all the Truth which thou hast shewed me through the whole Course of my Life. Thy Mercifulness did prevent me, when I lay dead in Sin; it staid for me till I came; it embraced me when I came; it followeth still after me whithersoever I go, and I hope it will receive me at last into thine everlasting Mansions. *Amen.*

Mat. 9.13.

Col. 3.12.

A Prayer for Christian Kindness.

O Thou kind, meek, and merciful Lord Jesus Christ, who art the fairest among the Children of Men: Graceful are thy Lips, sweet is thy Voice, comely is thy Countenance, venerable are thy Looks, lovely are thy Gestures, joyful thine Eyes, helpful thy Hands, peaceful thy Feet, and thy Heart abounding in Love and Benignity. O thou Fountain of Mercy, thou blessed of the Lord, full of Honour and Virtue, overflowing in Grace and Charity: Never didst thou strive or cry, and never hast thou been terrible to the Children of Men. The bruised Reed hast thou never broke, nor the smoking Flax ever quenched.

Matth. 12.

20.

But great Reason have I to complain of the Degeneracy of my Heart, and of my untractable Temper to my Neighbour: How often is my Countenance fall'n at the very Sight of him, and how often is the Bitterness of the Heart poured out through my Mouth against him? How often hath the Cockatrice, full of Venom and Malice, shewed it self through mine Eyes? And how often hath the envious Heart inflamed the Tongue to say to my
 Mat. 5:22. Brother *Raca*, and *Thou Fool*? How often have I reviled his Name, and contrived Words to despise him? How often have I despightfully us'd him, and with the poisonous Sting of my Tongue wounded his Heart!

O pardon so heinous a Sin, most bountiful Saviour, and do not inflict the Judgment so justly deserved. For by this Sin have I
 Prov. 14. 31. blasphemed God himself; since he that oppresseth the Poor, reproacheth his Maker. Hereby have I too much imitated the Nature of wicked Spirits, and made my self-guilty of their Mockery, Wrath, and Blasphemy, and even of the Fire of Hell prepared for them. But thou have Mercy on me, O Lord, and teach me Wisdom and a sound Friendship which is pleasing to thee.

Let the Sweetness of thy Eyes shine forth out of mine Eyes, and let my Mouth declare the Grace poured into thy Lips. Let my Countenance express the lovely Serenity of thy Looks, that those that are cast down be quickened thereby. Let my Lips comfort the Sorrowful, and let my Tongue be unto him a Tree of Life, and a healing Balm for his Wounds: For thus dost thou comfort me in thy Word, even as a Mother doth her Children, speaking to me Words of Peace and tender Affection.

O how kind art thou to them that seek thee, and to those Souls that inquire after thee; meeting them as a kind Bridegroom meeteth his Bride. O render me truly conformable to this thy sweet and amiable Image, that I may use Tendernefs, Meeknefs, and Kindnefs to all in general, and to every one in particular. Grant that I may be ready to give good Advice to them that ask me, to comfort the Sorrowful; to relieve the Needy, to deal kindly with the Fearful, and to have a Veneration for the Pious and Virtuous.

Let me hurt none with my Words, offend none with my Speech, kill none by my Tongue, make none sorrowful with my Lips, and terrifie none with my Gestures. Enable me to bear the Weak with brotherly Mildnefs, and to cover my Neighbour's Faults with Christian Compassion; considering that I am also a Man, and of a frail Nature. When I see my Friend's Imperfections, let me reprove him, but never hate or despise him; and grant that all my Admonitions may proceed from a Principle of Christian Love and Kindnefs; bearing patiently what I am not able to remove. Make me willing to hear every one's Concerns; and give me Wisdom to answer 'em with Grace, and to season my Speech with Salt.

Col. 4. 6.

Never suffer me to be hurried away in Wrath and Bitternefs, lest I be thereby transformed into the Nature of the red *Dragon*, Revel. 12. bent on nothing but Mischief. Vouchsafe me that I may bear the Serenity and Sweetnefs of an angelical Countenance, derived from a good Conscience settled within the Mind: For this is the fairest Ornament, and most essential Beauty of a Christian; nay, it is thy own Image, most merciful Saviour, full of Grace and Truth; into which I wish to be transformed

here, that I may also be transformed into thy
Glory hereafter. *Amen.*

A Prayer for constant Christian Friendship.

O Thou dearest, thou most faithful, thou
most constant, thou most true Friend,
and Lover of Souls, Jesus Christ! Thou hast
united thy self to us by a fraternal Tie of an
eternal Friendship, and hast betrothed thy
self with us in Righteousness and Truth. O
how unfaithful is this World, which lieth in
Wickedness; and how false and deceitful is
the Friendship of Men left to themselves?
How inconstant are the Hearts of Men, and
how easily are they tossed about with various
Turns of Fortune! But because I am also of a
frail and humane Nature, to which I cannot
trust; and have not always shewed to my
Neighbour such Candour and Faith as becomes
a Christian: I implore thy Mercy, and beg thy
Pardon, for all the Guile and Deceit of which
I am guilty.

Let not the Reward of Hypocrites fall to
my Portion, of whom it is declared, that the
Ps. 5. 6. *Lord shall destroy them that speak leasing; the
Lord will abhor the blood-thirsty and deceitful Man.*
Give me a firm and faithful Heart to my
Friends, that I may never forsake 'em in
Time of Affliction, nor be ashamed of them,
when they fall into Trouble and Poverty; even
as thou hast not been ashamed of me in the
Midst of my wretched and dismal Condition.

Give me also a sure and constant Friend,
on which I may safely rely upon any Occa-
sion: A Friend, who will love me as he doth
himself, with an unfeigned and cordial Love,
and

and thereby exprefs that perfect Pattern of Love and Friendship which thou haft left us. A Friend, to whom I may fpeak as to my felf; nay, as unto thee, without Fear and Referve. What faithful Friends were *Jonathan* and *Hufai* to *David*, and how firmly were their Hearts knit into one? And how incomprehenfible is the Tie of Friendship and Union in the holy Trinity? What a Friendship hath God eftablifhed with Men, through thy bleffed Incarnation, and the Love of the Holy Ghoft fhed abroad in the Hearts of Believers? All which may represent unto us the Purity and Firmnefs of Christian Love and Friendship.

O my Lord, I defire no other Friend but him that is alfo thy Friend, by being one Spirit with thee, and having the fame Mind which is in thee. 'Tis he alone that will love me, not only with his Tongue, but in Truth and Reality, and confider my Mifery as much as his own: He will love me, not by a felfifh Motive of Honour and Intereft; but with a fincere and difinterefted Heart, by following the glorious Example of *PURE LOVE*, which thou haft fet us for Imitation. Give me fuch a Friend, O thou deareft of Friends, as will not hate me for my Failings, but kindly fmite and reprove me; thereby to heal my Errors and Imperfections. Give me a Friend ready to bear with my Crofs and Infirmities, and whole Friendship may continue in the Day of Affliction, when Honour and Prosperity fhall leave me; nay, when the World fhall defpife, vilifie, and perfecute me.

O what a great Treasure is fuch a Friend, and what a ftrong Defence in the Time of Trouble! Grant, O my God, that I may fincerely fear thee; for *the Man that feareth the Lord*, *Ecclus. 6.*
fhall find fuch a Friend: Wo to him that is alone, *16.*
when *Eccl. 4 10.*

when he falls; for he hath not another to help him up! Give me therefore, O my God, so helpful a Friend, and let me never be without him: But above all things, let me abide in thy ever-blessed Love and Friendship now and for ever.
Amen.

A Prayer for Peace and Unity.

O Thou loving, friendly and bountiful God, thou God of Peace, and Father of all Mercy and Comfort! I lament before thee the Wickedness of my own depraved Heart, enclining me always to Anger and Wrath, to Revenge and Pride, to Ambition and Vain-glory; from whence nothing can proceed but Contention and Discord: Hereby have I often offended thee, long-suffering and merciful Father, and have afflicted my Neighbour with my Contention and Pride.

Mat. 5. 9. O forgive me this Sin, most merciful Father, and let me partake of that Blessing, whereof thy Son hath said: *Blessed are the Peace-Makers, for they shall be called the Children of God.* If so, O my God! then the Haters and Destroyers of Peace may justly be called the Children of Satan. This Curse do thou remove from me in thy Mercy; and beget in my Mind a meek and long-suffering Spirit, a mild, kind, and patient Heart, accompanied with friendly Gestures, gracious Lips, and an easie, obliging Conversation, never offending any Body by my Conduct, nor breaking the invaluable Blessing of Peace among Men, but living peaceably with all Men as much as lieth in me.

Rom. 12. 18.

O what a precious Gift is Peace! It is like the precious Ointment upon the Head, that Pf. 133. ran down upon the Beard, even *Aaron's* Beard, 2, 3. and went down to the very Skirts of his Garment. As the Dew of *Hermion*, and as the Dew that descended upon the Mountains of *Zion*; for there the Lord commanded the Blessing, even Life for evermore.

O Lord Jesus Christ! as thou art called the Prince of *Peace*, and hast declared the Peace- Isa. 9. 6. Makers to be Children of God; so the Ene- Mat. 5 9. Enemies of Peace and Concord must needs be esteemed the Offspring of the Devil and Satan. In Peace, through Peace, with Peace, and unto Peace thou hast called us, when thou saidst: *Peace be with you*: The holy Angels, with most ardent Desires, wished us this precious Gift, when they sung at thy blessed Nativity: *Peace be on Earth*. And how fervently didst thou pray, that we might be one, as thou art one Jo. 17. 21. with thy Father; the Father in thee, and thou in the Father, that thus also we may be one in the Father and in thee, and thou in us. And there is no doubt but the sublimest and most consummate Unity is in the holy Trinity, which thou hast set us, as a most accomplished Pattern of Peace and Concord.

Do thou therefore knit our Hearts together in thy Love: Soften and mollifie all such Hearts as are hardened by Hatred and Malice, that they may forgive all Affronts and Injuries as easily as thou, out of thy abundant Goodness, dost forgive us, and even repent of the intended Punishment. Grant that out of Love to Peace, we may forgive one another, as thou hast forgiven us, that our Prayer may not be hindred and turned into Sin.

Let us love Peace, more than our own Revenge; and let us desist from the Strictness

of

of our Pretences, rather than lose so precious a Jewel as Peace is: For Wo unto that Land and Nation from which God takes away his Peace; for there he takes away also his Grace and Mercy, Pity and Compassion, suffering them to walk in the Devices of their own Hearts like Heathens, who knowing nothing of Christ, and of his meek and tender Spirit, are exasperated in their Wrath like *Cain*, who was of the Devil, the Father of all Discord.

1 John 3.
12.

Do thou, O Lord, restrain this envious Spirit from sowing the Seeds of Anger, and Discord among us: Frustrate all the Designs of them that hate and disturb Peace: Scatter those that delight in War: Make the Counsels of them that breed Discord to come to nought, even of them that travail with Iniquity, and have conceived Mischief. Let us seek and pursue after Peace, O thou King of Peace: Let thy blessed Peace, which surpasseth all Understanding, keep and preserve our Hearts and Minds in Christ Jesus our Lord. *Amen.*

Pf. 7. 14

A Prayer for Publick Peace.

Merciful, gracious, bountiful God, thou God of Peace, and Lover of Life, we know and acknowledge, that Peace is a great Treasure, and the most precious Jewel upon Earth, and that without it, no Prosperity or Blessing can be in our Land, but Curse and Destruction.

We beseech thee therefore, do graciously restrain all Christian Potentates from Discord and War, and preserve this our Land from Spoil and Ruin. Give unto Princes and Potentates

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tentates peaceable Minds, and Counsellors, who may love Peace and Truth above all things. Give us obedient Hearts to thy Word, and to our Superiors appointed by thee; that we may not bereave our selves of so noble a Blessing, but partake of thy excellent Promise : *Ye shall dwell in your Land safely; and I will give Peace in the Land, and ye shall lie down, and none shall make you afraid; and I will rid evil Beasts out of the Land, neither shall the Sword go through your Land.* Levit. 26. 5, 6.

O Lord, lift up thy Countenance, and bestow upon us so glorious a Piece of thy Blessing. Drive our Enemies from our Borders, and putting thy Hook in their Nose, and thy Bridle in their Lips, turn them back by the Way by which they came. Let us hear thy gracious Word, that thou speakest Peace unto thy People, and to thy Saints, that they turn not again to Folly. Let thy Salvation be nigh to them that fear thee, that Glory may dwell in our Land, Mercy and Truth may meet together, Righteousness and Peace may kiss each other. That Truth may spring out of the Earth, and Righteousness may look down from Heaven. That the Lord may give us that which is good, and our Land may yield her Increase; that Righteousness may go before him, and may set us in the Way of his Steps. Isa. 37. 29. Ps. 85. 8.

O mighty God, strengthen the Bars of our Gates, and bless thy Children within them; make Peace in our Borders, and fill us with the finest of the Wheat. O faithful God, let us dwell in a peaceable Habitation, and in sure Dwellings, and in quiet Resting-Places. Take not away from these Lands Publick Peace, together with thy Grace and Mercy : Thou hast in thy Hand the Hearts of all Kings and Princes, and turnest them like Rivulets of Water : Ps. 147. 13, 14.

ter : Let not therefore their Minds fall into Discord, nor let Blood be spilt upon Earth like Water. Reconcile 'em soon to each other, that the Land be not filled with Iniquity and Violence, and that Honour and Modesty be not destroyed, nor thy holy Worship overthrown among us.

Do thou say, O merciful Father, to all Kings and Princes, *Peace be with you!* Let thy Peace rest upon their Lands ; let us be the Children of Peace ; have thou Thoughts of Peace over us, and not Thoughts of Destruction : Give us that Good which we hope for ; for thou alone preservest Peace, according to thy sure Promise, on which we rely. Thou art the Lord, and there is none else, there is no God besides thee ; thou formest the Light, and createst Darkness ; thou makest Peace, and createst Evil ; thou the Lord dost all these things. Grant us mercifully that we may take heed to thy Command, that thou mayst display thy Peace like a River of Water.

Isa. 45. 5,
7.

O Lord, whatsoever thou dost is right and good ; but let there be Peace and Truth in our Days ; since thou hast called us from Wrath and Bitterness, to Peace and Concord. Thou art not a God of Discord, but a God of Peace ; grant us therefore to be at Peace with each other, that thou mayst be pleased to abide with us, and bless us with thy gracious Presence. Let us consider that sweet, heavenly, divine and everlasting Peace, which is with thee, and in thy eternal Glory. Let our Thoughts dwell on that glorious Peace which is among thy holy Angels : Let us ponder that sweet Union and Communion which is betwixt all the living Members of the holy Christian Church, under their one only Head, our Lord *JESUS CHRIST*, the true Prince of Peace ; and let all

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all these Considerations be unto us so many strong Motives to Peace and Unity.

Let us at last consider the various Blessings bestowed on Lovers of Peace: *Blessed are the Peace-Makers, for they shall be called the Children of God: Blessed are the Meek, for they shall inherit the Earth.* Mat. 5. 5. 9. Let this Blessing continually rest upon us, till we be taken up into thy eternal Peace, through Jesus Christ our Lord. Amen.

A Prayer against Envy.

O Thou kind, liberal, and bountiful Lord Jesus Christ, from whom, and through whom, all substantial Goods come down, and are communicated out of the Fulness of God to every one, according to thy good Pleasure. It is thy Good, and not mine, whatever any Man possesseth; nor have I given it him, but thou alone, who givest to one and to all, out of thy Grace, whatever we have. I have therefore no Reason at all to envy my Neighbour for the Gifts conferred on him, seeing they are not his, but thine: And how great must that Sin be, which maketh us hate and envy thy Gifts, and to have an evil Eye upon thy Bounty?

Should I not rather rejoice, that thou so beautifully adornest thy Church; thine Inheritance, thy spiritual Body, and enrichest it with so many Gifts, which my self may also be benefitted by? Let me consider, that a Man endued with thy Gifts, is a common Good, ready to serve the whole Communion of Saints; that the Body of Christ, and every Member thereof, be thereby edified and adorned: And what

Rom. 8.
35

what enormous a Crime it is to wish that thou hadst kept to thy self thy Benefits, rather than conferred them on others; or to be displeased at least with the Distribution which thou hast made, though it be done according to thy only wise and unerring Counsel. Let me rather humbly thank thee, O Lord, for the Gifts thou hast received for Men: For whatever thou hast received from thy Father, thou freely bestowest on us; whereas there is none among all the Children of Men that hath given thee any thing to be recompenced by thee again.

All things are thine, the Father having put all into thy Hands, to be distributed by thee out of pure Grace: And why should we envy those that have partaken of the Gifts of thy liberal Hand. Give me an Insight into the Blackness of so devilish a Vice; for the Devil envying thee thy Honour in Heaven, attempted no less than to deprive thee of the same, and to place himself upon thy Throne: What Wonder then that he also envieth Mankind, and grudgeth the Benefits which thou hast purchased for them! He is the very Source and Fountain of all Evil, and therefore he must needs dislike a Man should have any thing conferred on him that is good.

But thou, O Lord, art the essential Goodness, and the eternal Source and Fountain thereof; and therefore dost thou heap so many Benefits upon us. O let me never be conformed to so diabolical a Vice as Envy is; and whatever remains in my Nature of so bitter a Root, do thou mortifie by the gracious Operation of thy Spirit. Pour out into my Heart thy blessed Goodness, thy Love and thy Kindness, that I may heartily rejoice at all the Gifts and Graces which thou, out of thy abundant

bundant Bounty distributeſt among us. Grant that I may never preſume to hinder the Uſe of my Neighbour's Gifts, or render them in any wiſe fruitleſs; but then reſtrain others alſo, leſt they ſhould hinder me by their Envy and Lies, Calumnies and ſlanderoſus Tongues. Let us uſe all things thou haſt given us, to thy Honour and Glory, acknowledging thee in thy Benefits, and praïſing, honouring, and glorifying thee to all Eternity. *Amen.*

A Prayer for Purity of Heart.

O Thou dear, holy, pure, modeſt, and undefiled Heart, Lord Jeſus Chriſt, thou Lover of Purity, and Crown of all Honour and Virtue: I bewail and confeſs before thee the inhering Uncleanneſs of my Heart, whereby I have often defiled Soul and Body, and polluted thy Temple with unclean Thoughts, Words, and Actions.

O thou pure and gracious Heart, forgive me ſo heinous a Sin, and forbear to inflict the Punishment which thoſe that are unclean in Thoughts and Deeds, may juſtly expect. For if the pure in Heart are *bleſſed*, and ſhall ſee Mat. 5. 8. *God*; then certainly thoſe that are impure in Heart are curſed, and ſhall be never admitted to his Preſence. Create therefore in me a Pſal. 51, clean Heart, O God, and renew a firm Spirit within me; never caſting me away from thy Preſence by reaſon of my Impurity. 10.

And becauſe I do acknowledge that I cannot live chaſtly, except thou giveſt it me, and that it is alſo a Point of Wiſdom to know whoſe Gift it is; I humbly beg of thee to hallow and puriſe my Heart by Faith, by Act. 15. 9, H the

Jo. 3. 3. the Holy Ghost, by Repentance, and by that new Birth which is *from above*; strengthening me, that I may never suffer the unclean Spirit to bear Rule in my Soul, by invading thy Right, and taking Possession of the House of my Heart dedicated to thy Service. Let him never pollute my Soul, nor poison my Thoughts, nor defile my Body.

Quench in me the Flame of Unchastity, by the Influence of thy pure Love. Gird my Loins and Reins with the Girdle of Purity, O thou holy Bridegroom of my Soul. Warm and quicken my Heart with the tender Embraces of thy heavenly Love and Affections, and unite my Soul to thy Soul, which is altogether pure and undefiled. Fill my Mind with holy Thoughts and Desires, that I may be and for ever abide a pure and unspotted Member of thy Body. Let me never be made a foul and unclean Vessel and Member of Satan, a Vessel of Dishonour and Shame; but let me be a Vessel of Grace and Honour, fit for thy Service.

Rev. 21. 27. Grant that I may never lose the Gifts which thou hast committed to me, as to a Vessel of Mercy; and that by Chastity and Purity of Heart, I may separate both from unclean Spirits and Heathens, lest I should be cast out with them from the new *Jerusalem*, into which nothing shall enter that is defiled. Let me for ever continue united unto thee, one Spirit, one Heart, one Body, according to the Covenant made with me in holy Baptism; wherein thou hast washed, sanctified, and anointed me with the holy Ghost for thy Temple and Habitation.

1 Cor. 3. 16. Teach me, O Lord, to consider, that my Body is a *Temple* and Tabernacle of the Holy Ghost, that I may not destroy the Temple
1 Cor. 6. 19, 20. ple

For Temperance.

99

ple of God, lest I be destroyed by thee a-2 Cor. 6.
gain. Let the Consideration that I am a 16.
Member of Christ, restrain me for ever from Rom. 12,
making of my self a Member of Shame and 5.
Dishonour, by sinning against my own Body. 1 Cor. 6,
O thou undefiled Bridegroom of heavenly- 15.
minded Souls, who feedest among the clean 1 Cor. 12,
and unspotted Lillies; feed my Soul with thy 27.
pure Love and Knowledge, and rid me from
the Burden of filthy and wanton Desires, that
thou with thy Spirit mayst dwell in me, and
that the ministring Spirits, the holy Angels,
may delight in my Company always. *Amen.*

A Prayer for Temperance and Sobriety.

O Holy, righteous God, thou hast order-
ed all things in Number, Weight, and Wif. 11;
Measure, and hast commanded us to take 20.
heed to our selves, lest at any time our Hearts Luke 21,
be *overcharged* with Surfeiting and Drunken- 34.
ness; and hast bid us to withdraw from e-
vil Communications and disorderly Compa- 1 Cor. 15;
ny: I complain unto thee, that I have often 33,
overcharged my Body with Eating and Drink-
ing, and thereby transgressed the Rules of
Sobriety, which I ought to observe towards
thee, towards my Neighbour, and towards
my self.

Pardon so grievous a Sin and Offence, and
forbear to inflict the Punishment declared to
those that are given to Gluttony, and do not
regard the Work of the Lord: For against
those, Hell hath enlarged herself, and opened Isa. 5. 14;
her Mouth without Measure, that their Glo-
ry, and their Multitude, and their Pomp, and
he that rejoiceth, shall descend into it. I pray

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thee

Eccles. 23. thee humbly, O Lord, thou Father and God
 4.—6. of my Life, keep me by thy Grace from a
 proud Look, and turn away from me all
 wanton and hurtful Desires: Take from me
 the Lusts of the Body: Let the Thoughts of
 Uncleanneſs never take hold upon me, and give
 me not over into an impudent and obstinate
 Mind. Make me to delight in Temperance
 and Sobriety of Mind and Body, that my Prayer
 may not be hindred by any Exceſs. Guard
 me againſt the Evil of Drunkenneſs, by
 which a Man makes himſelf a Brute, and abuſeth
 thy Gifts to the Diſhonour of thy
 Name, and to the Service of Sin, which are
 given for a neceſſary Supply of the Body.

Rom. 8.
 21, 22.

For this Reaſon, the Creature it ſelf *groaneth*
eth and travaileth in pain, accuſing Men be-
 fore their common Creator, and wiſhing to
 be delivered from the Bondage of Corrupti-
 on, to which it is made ſubject againſt its
 Will. Alas, how dreadful will be the Con-
 ſequence of ſo unfaithful a Stewardſhip! For
 thereby thy Goods are waſted, thy Gifts miſ-
 applied and loſt, let them be Gifts of Soul
 or Body, of Honour and Subſtance, of Wiſ-
 dom and Underſtanding: Thereby a Man's
 Wit and Prudence is ruined, the Faculties of
 his Soul darkened, the divine Spirit expelled,
 the Favour of God forfeited, and his Wrath
 provoked; all the Works of a Man's Call are
 obſtructed, ſound Counſel rejected, good De-
 ſires ſcattered, Luſt and Lewdneſs occaſioned,
 and many other Vices and Miſchiefs foment-
 ed.

O my God, teach me to ponder theſe things
 in my Heart, and to hate ſo deteſtable a
 Vice: Give me Grace to ſerve thee with Faſt-
 ing and Prayer; always offering up unto
 thee a ſober Heart, Soul, and Spirit; that ſo
 the

the Gifts once bestowed on me, may be daily increased, my Prayer accepted, and graciously heard, through Jesus Christ our Lord.
Amen.

A Prayer and Thanksgiving for the Spiritual Marriage of Christ with our Soul.

O Lord Jesus Christ, thou fairest among the Children of Men, thou most amiable Bridegroom of our Soul, thou hast said: *I will betroth thee unto me for ever; yea, I will betroth thee unto me in Righteousness, and in Judgment, and in loving Kindness, and in Mercy. I will even betroth thee unto me in Faithfulness, and thou shalt know the Lord.* Hosea 2.
19, 20.

I thank thee heartily for thy fervent, pure, and holy Love, with which thou hast always loved me: Thou hast shewn thy Love in thy blessed Incarnation, when thou didst receive our humane Nature, Body and Soul, in the Unity of thy Person, uniting them to thy Eternal Divinity, so as never to be dissolved hereafter. O comfortable, sweet, and delightful Union! God is Man, and Man is God! Can there be a more agreeable Kindness, and more endearing Friendship? Thereby thou hast declared, that thou wilt for ever unite thy self unto me, and to all true Believers; with a Union never to be broke, being made with thee one Body, *Flesh* of thy *Flesh*, and Bone of thy Bones, and so one Spirit and one Heart. Eph. 5:30.

To this End hast thou ordained thy holy Baptism, having therein united thy self unto me, and made it to be an *Answer of a good Conscience* towards thee. And as thou hast endu- 1 Pe. 3.
21.

Eph. 5.
26, 27.

ed thy humane Nature with an angelical, nay, more than angelical Purity, being altogether without Spot and Blemish ; so hast thou also, by Baptism, initiated me into Holiness of Life, and Purity of Manners. And since we were designed to be Objects of thy Love, thou hast cleansed us with the Washing of Water by the Word, and hast prepared for thy self a glorious Church, not having Spot or Wrinkle, or any such thing ; but a Church that is holy, and without Blemish : So clean, and perfectly clean (for thy cleansing is perfect) hast thou washed us by the justifying Blood of Christ, that no Spot of Sin should remain upon us.

Cant. 8.
6 7.

Thou hast also united us unto thy self through the Holy Ghost, and knit us together into one Body. Thou also unitest us to thy self in the holy Supper, that Feast of divine Love, wherein we receive thy holy Flesh and Blood, and whereby thou communicatest thy self unto us, thy Life and Spirit, thy Flesh and Blood ; so that both the Divinity and the Humanity, nay, the whole *CHRIST*, be our own. Thus wilt thou be in us, and we shall be in thee. Thou hast, out of thy abounding Love, offered up for us thy holy Body and Blood on the Cross. And because thou hast loved us once, thy Love never waxeth cold, but is constant and persevering. “ Thy Love
“ is strong as Death, thy Jealousie is cruel as
“ the Grave: The Coals thereof are Coals of
“ Fire, which hath a most vehement Flame.
“ Many Waters cannot quench thy Love,
“ neither can the Floods drown it: If a
“ Man would give all the Substance of his
“ House for this Love, it would utterly be
“ contemned.

“ O

“ O my Beloved, how magnanimous is thy Cant. 2.
“ Heart, how active is thy Love? The Voice 8. 9.
“ of my Beloved ! Behold he cometh leaping
“ upon the Mountains, skipping upon the
“ Hills. My Beloved is like a Roe, or young
“ Hart. My Beloved is white and ruddy, Cant. 5.
“ the chiefest among Ten Thousand ; his 10. —
“ Head is as the most fine Gold. His Cheeks
“ are as a Bed of Spices, as sweet Flowers :
“ His Lips like Lillies, dropping sweet-smell-
“ ing Myrrh. His Hands are as Gold Rings
“ set with the Beryl : His Belly is as bright
“ Ivory, overlaid with Sapphires. His Legs
“ are as Pillars of Marble, set upon Sockets of
“ fine Gold !” O thou most beautiful Bride-
groom, do thou kindle in me an hearty Love,
and a fervent Desire to love thee again.

Kiss me with the Kisses of thy Mouth ; re- Cant. 1. 2.
fresh me with Flowers of thy fragrant and
lively Smell : Stay me with Flagons, comfort Cant. 2.
me with Apples : Let thy left Hand be under 5. —
my Head, and let thy right Hand embrace
me. O my Beloved, come into my Garden,
and eat of my precious Fruits : Set me as a Cant. 8. 6.
Seal upon thy Heart, as a Seal upon thine
Arm : Remove out of mine Heart whatever
will obstruct the Returns of my Love unto
thee : Divest my Soul of all Love to the
World, and the things that are therein : Di-
vorce her for ever from all earthly Desires,
that thou alone may'st receive her into thy
Love and Affection, and that thou alone may'st
possess her, and no other with thee.

O thou fairest High-Priest in holy Orna-
ments, thou requirest for thy Spouse a chaste
Virgin, untainted with the World, and the 2 Cor. 11.
profane Love of the Creature. To such a Soul 2.
thou unitest thy self entirely, and she unites
her self entirely unto thee : Over such a Soul

Jo. 14. 21. thou rejoicest more than a Bridegroom re-
joiceth at his beloved Bride: Unto such a
Soul thou disclovest thy self, and thy whole
Heart; for unto him that loveth thee hearti-
ly, thou dost heartily disclose and manifest
thy self.

O my Soul, *forget* all the World, and turn wholly unto thy Beloved; that delighting in thy Beauty, he may truly unite himself to thee, and that thou may'st know the Lord. He hath given thee his *entire* Love, and thereby wholly united himself unto thee. And what is the Reason that thou canst not unite thy self entirely to him again, but because thou hast not given him thy whole Love, without Guile and Reserve? How carefully doth this Lover of Souls go from one to another, to seek a pure and gracious Soul, which he might espouse to himself. Such a Soul he loveth with so tender and fervent an Application, as to leave Heaven it self, if possible, rather than to be without her. With such a Soul he takes up all things in common, Prosperity and Calamity, Life and Death: He takes upon him the Cross of such a Soul, and bears it as his own: He suffers and labours, he sorrows and weeps with her: He conducts her through Affliction and Tribulation, through Death and Hell: And as no Cross and Death could tear from him his humane Nature, so can no Calamity, whether Sword or Famine, whether things present, or things to come, separate such a Soul from his Love; for he hath betrothed her unto himself for ever.

O give us, Lord Jesus, to know, and duly to ponder so sublime and heavenly a Marriage, so constant and Royal a Union, and to abide betrothed, espoused, and united unto thee to all Eternity. *Amen.*

A Prayer for Righteousness.

O Thou holy, righteous God, thou that sittest upon thy Throne, a righteous Judge ! I bewail and confess unto thee, that by Nature I am very much prompted to all Manner of Unrighteousness, to Self-Interest, Self-Esteem, Deceit, and Falshood, and have often acted against thy Righteousness and my Conscience, whilst I acted against my Neighbour. I have regarded my self and my own Profit, more than my poor and indigent Neighbour ; nay, I have often wrongfully judged him, and taken a Pleasure in his Loss, and little cared to hinder or prevent it.

O pardon so heinous a Sin, thou righteous God, who hatest all Unrighteousness, and art the Avenger of all Violence and Iniquity. Remove from me the dreadful Punishment declared in thy Word, that the *Unrighteous* 1 Cor. 6. *shall not inherit the Kingdom of God.* Do not 9. measure unto me with that Measure which I have measured withal ; but give me a new, firm, and constant Spirit, suggesting to me thy Word and Commandment, and keeping me from ever turning aside from the same. Endue me with a godly Zeal against all unrighteous Doings, against all Idolatry and blaspheming thy Name, against Slandering and Violence, against Injustice and Iniquity, that I may help to defend and protect Justice and Truth, even unto Death.

Never suffer me to be led away from the Rules of Righteousness by any Man's Fear, Favour, or Disgrace ; and let me never give way to Hypocrites and Flatterers. Beget in my Mind a Love to Candor and Uprightness, and make me serve thee with a sincere Heart.

Let

Let my Conversation with Men shew forth the Integrity of my Heart, protecting as much as in me lies, those that are oppressed; and never indulging my own depraved Affections, under a Colour of Justice and Equity.

Restrain me from Violence and Tyranny, and inspire me with so tender a Mind, as will temper the Sharpness of Justice with
 Pl. 85. 10. Goodness and Mercy: That Mercy and Truth may meet together, Righteousness and Peace may kiss each other; that Truth may spring out of the Earth, and Righteousness may look
 Isa. 11. 2. down from Heaven. Give me the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of the Lord, which rests upon my Lord Jesus Christ; that being led hereby, I may not follow too rashly my own Reason and Wisdom, but hearken to the wholesome Advice suggested in thy Word. Let me, on the one Hand, never deny the Truth for pleasing a Man; and, on the other, let me never commit an unlawful thing in Despight of another.

Grant that I may love Righteousness and Truth, and learn to be pleased with every thing that is right, and displeased with every thing that is wrong. Let me never love the Wages of Unrighteousness, but let me live and abide in thy holy Righteousness; that so I may receive at last, with all thy Elect, the never-fading Crown of Righteousness, through Jesus Christ our Lord. *Amen.*

A Prayer for Christian Charity.

O Thou most bountiful, gracious God and Father, thou givest us richly and readily all things to enjoy, never ceasing to do us good, and never being diverted from thy usual Kindness by our Sin and Ingratitude.

I bewail before thee the natural Hardness of my Heart, and the Unwillingness to bestow Love and Compassion on my Neighbour. I am not so kind, and do not so much Good unto my Fellow-Creatures as I ought to do. How often have I shut up the *Bowels* of my Compassion, when I saw my Brother have need? How often have I been deaf to the Cries of the Poor, and hid my self from my own Flesh?

O pardon so grievous a Sin, and remove that Punishment from me, whereof thy Word saith: *Whoso stoppeth his Ears at the Cry of the Poor, he also shall cry himself, but shall not be heard.* Do not shut up thy tender Heart, and thy liberal Hand, as I have deserved, against me; but give me a free and bountiful Heart, that I may affectionately love, and freely do good to every one, without Regard to, or Expectation of any Recompence of Reward.

Let me love my Neighbour with a pure Love, and for the Sake of thy great Love and Goodness which thou all along hast shewn, and continuest to shew daily to me. Let me acknowledge, that thou art the Proprietor, and that I my self am but a Steward of the Goods committed to my Trust. Give me to understand, that I am obliged to serve my Neighbour, not only with my Goods, (which, however, are thine, and not mine) but even with

- Mat. 6. 19. with my Life, if need be. O give me such a Heart, as never desireth to lay up for my self Treasures on Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal 'em; but that I may lay a
- 1 Tim. 6. good *Foundation* for the Time to come, and obtain the Blessing, promising *Deliverance in*
19. *Time of Trouble, Strength upon the Bed of Languishing, Preservation of Life, Blessing upon Earth, Safety against Enemies, and Assistance in Sick-*
- Psal. 41. *ness.* Again, that we shall be received into everlasting *Habitations.* And again, that the *Alms*
- Luk. 16. 9. *of a Man is as a Signet with him; and he will keep the good Deeds as the Apple of the Eye.*
- Ecclus. 17. 22. Give me thy Grace, that I may both sow bountifully here, and reap bountifully hereafter. Let me remember the Word: That it is more blessed to give than to receive; and that thou lovest a cheerful Giver, and art able to make all Grace abound towards us. And that of our Lord: Give, and it shall be given unto you; good Measure, pressed down, shaken together, and running over, shall Men give into your Bosom. Give me a Heart to believe, that Bounty and Mercy towards the Poor, is Money lent to the Lord, who will restore it with Usury: For as a Ship goes to Sea, and returns richly laden; so are Alms and Works of Mercy sent abroad for a Relief to the Poor. They are like a *Seed* thrown into the Ground, and springing up in Time with a plentiful Blessing.
- Prov. 19. 17. Make me to be a fruitful Tree, and let my Fruits be enjoyed by many. And as the very Dogs had Pity on *Lazarus* his Sores, and licked 'em; so let me much more have Mercy on the Poor, and open my Bowels to the Afflicted and Needy; that I may also be fed with the Crumbs of Mercy falling from thy Table
- Gal. 6. 8, 9. in

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in thy House, and may hereafter, in thy Kingdom, eat and drink at thy Table with thee to all Eternity. *Amen.*

A Prayer for Truth.

O Thou true God, who keepest Covenant and Mercy for ever: O Lord Jesus Christ, who art the *Truth* and the Life: O Jo. 14. 6. God the Holy Ghost, who art the Spirit of *Truth*, and leadeest us into all Truth: I confess unto thee, that the Spirit of Lies and Murder hath poisoned my Heart to that degree, that I cannot, by Nature, heartily love thy Truth, and the noble Effects it produceth. Jo. 14. 17. Jo. 16. 13.

O pardon this Sin, most gracious Father, and do not inflict the Punishment due to so heinous a Crime: For thou wilt destroy them Ps. 5. 6. that speak leasing, and thou abhorrest the bloody and deceitful Man. Let me seriously consider, that the Devil is a Liar, and the Jo. 8. 44. Father of Lies, and abode not in the Truth; and that when he speaketh a Lie, he speaketh of his own. Preserve my Heart and Mouth from the Spirit of Lying, and give me the Spirit of Truth, to prepare and to enlighten my Understanding, that I may see things in their own Light and Lustre, without Lies, Falshood, and Error.

Give me a sincere Love to the Truth, and a Heart that will impartially judge and condemn my self, according to the Standard of Truth, free from Flattery to my self, and an Ill-Will against the Truth. Let my Mouth drop nothing but Truth, and guard my Lips from Fraud and Falshood, never saying one thing,

thing, and meaning another. Let me never be found guilty of the Sin of Slandering, nay, not of hearkening to those that do it. Render me faithful and true in my Engagements, promising nothing but what I have a Will to perform.

Grant that the Truth may shine forth in my very Gestures and Actions, and let me abhor the Manner of Hypocrites, who, whilst they flatter with Words, curse in their Hearts. Above all things, give me an unshaken Firmness of Mind in the Truth of my Faith and Religion, and let me not only readily confess the eternal Truth of thy Word, but defend it also, justify and stand up for it, shunning no Manner of Danger that might accompany it. Let the very *TRUTH* and Substance of Virtues be rooted within me, and make me a Christian, not in a bare Shew and Appearance, but in Power and Reality; loving the Good, by a free and internal Principle, and worshipping thee in Spirit and in Truth.

Endue me also with a sound Knowledge of Truth, when I am to judge others, that then I may decide every thing according to Truth, and carefully refrain from any partial and unrighteous Judgment. Let me love Truth in Justice, that I may never be found a Respector of Persons; but dealing with every one according to the Rules of Truth and Equity, I may for ever abide a Child of Truth, serve the King of Truth, and be never excluded from the Kingdom of eternal Truth and Happiness. *Amen.*

For the right Government of the Tongue.

O Thou harmless, innocent Lamb of God, in whose Mouth there was never any Pet. 2. 22. Guile or Deceit: Gracious is thy Heart, and agreeable thy Tongue: I bewail before thee the various Sins and Disorders I have often committed with my Tongue, both against thee and my Neighbour: I have not always used my Tongue to declare thy Truth, or to set forth thy Praise, and to promote the Edification of my Neighbour.

Pardon so great a Sin, most gracious Saviour, and do not inflict the Punishment threatened to those that profanely abuse their Tongue, dishonouring and blaspheming thee, and offending and grieving their Fellow-Creatures: For those shall not prosper upon Earth, but shall be chased away and destroyed. Give me a meek and quiet Spirit, and teach me to set Ecclus. 22. 26. a Watch before my Mouth, and a sure Seal upon my Lips, that I fall not by them, and that my Tongue destroy me not.

O Lord, Father and Governour of my Life, let me not fall in with the Slanderers, that I may not perish with them. O that I could Chap. 23. 2, 3. keep my Thoughts with the Scourge, and the Doctrine of Wisdom in mine Heart; that I might not spare my self when I fail, lest mine Ignorance increase, and mine Offences be many in Number; lest I fall before mine Enemies, and so my Adversaries rejoice. Enable me to restrain my Tongue, and to govern my Mouth, lest I offend with my Words, and fall with the Slanderers and the Wicked.

Let me seriously ponder the Words of the wise Man: *The Heart of Fools is in their Mouth, but the Mouth of the Wise is in their Heart.* Ecclus. 21. 26.

- Prov. 10. *Heart.* And the following Sentences: " In
 19, 20. " *the Multitude of Words there wanteth not Sin ;*
 " *but he that refraineth his Lips is wise.* The
 " Tongue of the Just is as choice Silver ;
 Prov. 10. " The Mouth of the Just bringeth forth Wis-
 31. " dom, but the froward Tongue shall be cut
 Chap. 12. " out. The Lips of Truth shall be establish-
 19. " ed for ever ; but a lying Tongue is but for
 " a Moment. False Tongues are an Abo-
 " mination unto the Lord, but those that deal
 " uprightly are pleasing unto him. He that
 " keeps his Lips, preserves his Life ; but he
 " that is rash in his Words, shall have Ter-
 Prov. 15. " ror for his Reward. A wholesome Tongue
 4. " is a Tree of Life, but Perverseness there-
 Prov. 16. " in is a Breach in the Spirit. Pleasant Words
 24. " are as a Honey-Comb, sweet to the Soul,
 Prov. 16. " and Health to the Bones. Many fall into
 27. " great Calamity through their own Mouth.
 " An ungodly Man diggeth up Evil, and
 " in his Lips there is as a burning Fire. A
 " wicked Man minds wicked Lips ; a false one
 " hearkens unto hurtful Tongues ; and a Man
 " full of Bitterness strives to do hurt, but a
 Prov. 17. " dreadful Angel shall come upon him. E-
 28. " ven a Fool, when he holdeth his Peace, is
 " counted wise ; and he that shutteth his Lips,
 Prov. 18. " is esteemed a Man of Understanding. The
 8, 21. " Words of a Tale-bearer are as Wounds,
 " and they go down into the innermost Parts
 " of the Belly. Death and Life are in the
 " Power of the Tongue ; and they that love
 " it shall eat the Fruit thereof. He that keep-
 " eth his Mouth and Tongue, preserveth his
 " Soul from Anguish.

Do thou therefore teach me, most merci-
 ful Father, to keep my Tongue within due
 Bounds of Silence : but do thou also open my
 Mouth, to the End that my Lips may declare
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thy Praise. Let this be my Desire and Delight, that I may praise thee with joyful Lips now in Time, and hereafter to all Eternity.
Amen.

A Prayer against Covetousness.

O Bountiful, liberal, gracious, loving Father, abounding in Mercy and Riches! I confess unto thee, that Satan hath not only poisoned my Heart with a sordid Covetousness and Love to Money; but hath also, by Means of my own Unbelief, implanted this Root of all Evil so deeply into my Heart, that nothing but Plenty of evil and damnable Fruits from thence do spring up: Such as Unmercifulness towards my Neighbour, Confidence in temporal things, Desire of transitory Riches, many Temptations and Snares of Satan, together with foolish and hurtful Lusts, drowning Men in Destruction and Perdition, and tearing the Mind with painful and anxious Thoughts.

O my God and Father, pardon so heinous a Sin, by which I have turned away my self from thee, my Father and Creator, unto pitiful Creatures, not able to help in the Day of Trouble. I have forsaken thee, the Fountain of *living* Waters, and hewed to my self Cisterns, broken Cisterns that can hold no Water. Do not let those dreadful Calamities fall upon me threatned in thy Word to the Sin of Covetousness: For as Covetousness is *Idolatry*; so they are cursed who depart from thee with their Heart, and by observing lying Vanities, forsake their own Mercy.

Tim. 6.
9.

Jer. 2. 13.

Col. 3. 5.
Jonah 2.
8.

Cleanse, O God, my Heart from this Idolatry, from this Curse, from this inordinate Love to the World, and to all temporal things; and give me such a Measure of Grace, as to incumber no more an immortal Soul with the Dung of brittle and perishing things; since my Soul ought to seek all her Love, Rest, and Pleasure in thee alone.

1 Tim. 6. 6, 7. O God, teach me to consider, that Godliness with Contentment is great Gain; for as we brought nothing into this World, so it is certain we can carry nothing out of it: Having therefore Food and Raiment, let me be therewith content, lest by Avarice and the unbounded Desires of the things of this World, I should err from the Faith, and involve my self in Sorrow and Vexation of Mind. Let me, as a Child of God, born from above, seek also those things that are from above, and fleeing the Lusts of the World, follow after Righteousness, Godliness, Faith, Love, Patience, Meekness; that after having fought the good Fight of Faith, I may lay hold on eternal Life, whereunto I am also called.

Let me be content with what thou, through thy Blessing, hast bestowed upon me; and grant that I may neither set my Heart upon it, nor be high-minded in the Possession thereof, nor trust in these uncertain Riches, but in the living God, who giveth us richly all Things to enjoy. Enable me to do good with what I have, that I may be rich in good Works, ready to distribute, willing to communicate; that I may plentifully sow here, and in its Time reap accordingly.

Psal. 39. 5, 6. O Lord, make me to know my approaching End, and the Measure of my Days, that I may remember how frail I am. Verily every Man at his best State is altogether Vanity.

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nity. Surely every Man walketh in a vain Shew, and is disquieted in vain: He heapeth up Riches, and knoweth not who shall gather them. O let the Stay and Repose of my Heart be in thee alone, in whom there is the only true Rest of Souls, when temporal Things afford nothing but a restless Anxiety of Mind. And since Riches and Creatures are but so many Thorns piercing and disquieting the Heart, and stifling the Seed of the Word, let me never presume to seek my Rest in them. Let me gather into, and keep in my Heart, the hidden Manna and true Bread of Heaven, and let me never desire to fill it with the Trash of this World.

Let me lay up my Treasure in Heaven, Mat. 6. 19. where Moth and Rust cannot corrupt, and where Thieves cannot break through and steal it. Grant that I may never overcharge my immortal Soul with perishing Riches; but satiate her with a divine, eternal, and heavenly Food, it being impossible she should live without it, whereas the things of this World do but infect and poison her. O let therefore my Soul be for ever united to an eternal heavenly Good; nay, to thee, O God, alone: Let her not be tied down to the fading Things of the World, lest after her Departure, she be for ever tied to Satan, who is the God of this World.

O my Lord and my God, let me always trust in thy eternal Omnipotence, whereby thou art able to help me: Let me consider thy infinite Wisdom, whereby thou knowest Ways and Means how to help me: Let me rely on thy Fatherly Heart, which acquaints thee with the Necessities of thy Children, and maketh thee willing to supply 'em: Let me Mat. 6. 32. remember that thou hast *Mercy* upon all thy Wis. 11.

Pf. 36. 6. Works; that thou *preserve* both Man and Beast; that thou art a God of all living Flesh: They wait all upon thee, that thou may'st give them their Meat in due Season; when thou givest them, they gather; thou openest thine Hand, and they are filled with Good. Unto thee be Honour, Praise, and Glory, now and for ever and ever. *Amen.*

A Prayer against the Lust of the Flesh, and that a Man ought to delight in God alone.

O Thou holy and righteous God! Thou lovest Purity of Heart, and hatest all Impurity; thou hast not called us unto Uncleaness, but unto Holiness: I bewail before thee the inhering Corruption of my Nature, which hath seized me to that degree, that my Heart is become the very Source of all Sins, and my inward Parts are an Abomination in thy Sight: For my Soul and Body are defiled with carnal Lusts, which war against the Spirit. The polluted Heart defiles and pollutes all my Works, and thou, O Lord, the Searcher of Hearts, wilt judge all my Works according to the Frame of my Heart.

Thess. 4. 7. **O** Lord, I am as an unclean thing, and all my Righteousness are as filthy Rags before thee. O holy God, cast me not away from thy Presence, by reason of my Impurity; but hide thy Face from my Sins, and blot out all mine Iniquities: Create in me a clean Heart, O God, and renew a right Spirit within me. Thou hast said: *Blessed are the Pure in Heart, for they shall see God.* From whence 'tis certain, that such as are not pure in Heart, must be cursed, and expelled from thy

thy Presence. And again, hast thou commanded: *Follow Holiness, without which no Man shall see the Lord.* Heb. 12. 14.

Do thou assist me, my God, with thy Grace and Spirit, to suppress, vanquish, and subdue all the carnal Lusts of my Heart; that in my Soul, as in a bright and polished Mirror, thy pure and glorious Image may appear again; and being thus made Partaker of thy divine Nature, thou may'st be pleased to unite thy self with my Soul, and that my Soul may become one Spirit with thee at last. Let my unclean Heart never separate me from thee, lest my Soul perish for ever: For whenever Lust hath conceived, it bringeth forth Sin; and Sin, when it is finished, bringeth forth Death. 2 Pet. 1. 4. Jam. 1. 15.

This Lust is the forbidden Tree, whosoever eateth thereof shall surely die; and no sooner is the Lust fulfilled, but the Eyes of the Sinner are opened, to see his own Shame and Nakedness. O fortifie me against it, thou righteous God, and give me Strength of Spirit to refrain and conquer my Flesh, that Faith and Spirit may sway the Faculties of my Soul, and get the Victory over the Flesh. Strengthen me, that I may crucifie my Flesh, with the Affections and Lusts thereof; this being the daily Practice of those that are Christ's. Gal. 5. 24. But as there are but few that crucifie their Flesh, with their Affections and Lusts; so there must of certain be but a few that belong to Christ.

Grant therefore, O Lord, that I may hate and forsake my self, and by renouncing all that I have, die daily to my Flesh and the World, that the Body of Sin being destroyed at last, I may be no longer a Servant of Sin, but live unto God in Righteousness. O my

Lord Jesus Christ, let thy Crown of Thorns, thy bloody Stripes, the Sadness and Anxiety of thy Soul, and thine exceeding great Pains, let them be a powerful Remedy against the Lusts of my Flesh. Let the Remembrance of the last Judgment strike Terror into me, and imbitter to me the Pleasures of this Life: For on that Day all my Thoughts shall be made manifest, and all Sins brought to Light. Let the Torments of Hell terrifie me from indulging this Sin; for they will be the endless Reward of a transient Lust. Let me be guarded against the unclean Spirits, and their lustful Suggestions; for they shall for ever inhabit a Heart that hath neglected the Hour of thy Visitation, and never been cleansed by thy Grace.

Grant that I may delight in thee alone, and that thou alone may'st satiate the Desires of my Heart: That I may rejoice in thee heartily, that I may love thee fervently, and possess thee really, having thee, my Beloved, always dwelling within me, to enlighten, to teach, to guide, to comfort, to strengthen, and to sanctifie my Soul; that so she may become and abide thy Dwelling-Place, Temple, and Tabernacle, for ever and ever. *Amen.*

A Prayer for a good Conscience.

O God, thou Searcher of all the Hearts of Men, how wonderfully hast thou prepared the Conscience of Man, and ordained it to be a Witness of Good and Evil. Thou hast endowed it with Fear and Hope, with Joy and Sorrow, that it might be unto Man
a daily

a daily Monitor, that thou art a righteous God, to be feared by all; and an Omnipresent God, from whose Face none can abscond. For if a Man cannot hide himself from his own Conscience, which is an internal Judge and infallible Witness of one only Heart; how should a Man abscond from the Omniscient God, who is a Judge of all the Hearts of Men?

O how often have I resisted my own Conscience, and have not obeyed it, although it hath been a Teacher, a Monitor, and a Reprover within me! And hereby have I stirred up against my self a strong, dreadful, and very restless Witness. O my God, thou true and only Physician of Souls, thou healest the broken in Heart, and bindest up their Wounds: Heal me, O Lord, for my Bones are vexed, Ps. 147.3. and my Soul is sore disturbed within me. Purifie my Conscience, Lord Jesus, with thy Blood, from dead Works, to serve the living God hereafter: Heal the Wounds of my Conscience, which cause Grief and Pain, and pour into them the Oil of Grace and Gladness, the true Balm of Souls, thy holy Spirit, to comfort me, and to mitigate the Pains of my Soul, lest I be terrified beyond Measure, and the Fear of the dreadful Day of Judgment cast me into Despair. Heb. 9.14.

Do thou blot out, by thy Blood, that *Hand-writing* which is against me; and write in the Tables of my Heart thy Grace, Forgiveness of Sin, Righteousness, Faith, Love, a lively Hope, Patience, Prayer, and other Duties of the Gospel; that in my Conscience, as in a bright Mirror, thy Righteousness may shine forth, applied to me out of pure Grace thro' Faith; and that the precious Drops of thy Blood may, as the fairest Rubies, enrich and beautifie my Soul. Col. 2.14.

O let the Power and Virtue of the holy Sacrifice of thy Suffering and Death refresh and revive my Conscience. O thou noble and true Vine, do thou blossom in mine Heart and Conscience, and expel, by thy divine Fragrance and Savour of Life, all the Poison of the hellish Serpent, which hath infected the Soul. Destroy in me, by thy Grace, the gnawing Worm of an awakened Conscience! Silence the Cries of Sin, and plead against the Accusations of thy Law within me. Let my Conscience taste the Wine of Gladness, the Wine of thy Spirit, that I may be comforted thereby, and refresh'd in thee alone. O thou Joy and Rest of my Heart, whilst I look on my self, I cannot but sink into Despair; but when I cast my Eye upon thee, I can't but recover a Hope, and raise my sorrowful Mind by the Light of thy Countenance. Let
 Ps. 16. 9. me feel the Truth of thy Word : *Therefore my Heart is glad, and my Glory rejoiceth.*

Let the Light which is in me, my Faith, Charity, Hope, and Knowledge, never be darkened or extinguished; but let it shine forth in thy Power, and diffuse its Light through Soul and Body, that I may appear before thee with a Serenity of Spirit, and be able to stand in thy Presence.

O what a holy Boldness, and what an unshaken Confidence of Mind, doth attend a good Conscience? How joyfully did the holy Martyrs, who suffer'd for the Sake of Righteousness and Truth, embrace Death it self? Who shall accuse me, if my Conscience doth but absolve me? Who can trouble or grieve me, whilst my Conscience comforteth and rejoiceth me? And again: Who is able to rejoice me, whilst my Conscience doth torment and afflict me; but thou alone, who art the Joy of
 my

my Heart, and alone art able to remove the very Cause of Sorrow? Who can justifie me, when I stand condemned by my Conscience, but only thou, dear Redeemer, upon whose Merits all my Peace and Righteousness is grounded?

O my Lord and my God, let me carefully keep this Treasure; and when my Conscience is cleansed through thy Blood, then let me preserve it untainted by thy Grace. Never suffer me to receive any unclean thing into the Vessel of a sanctified Conscience, lest it should be thereby defiled, and then defile again my Soul and my Body. Let me rather lay up in my Conscience a Treasure of Knowledge and Wisdom, with a constant Practice of Virtue, that from hence I may bring forth good things, and be not found empty in the Day of Retribution.

O righteous God, thou searchest the Hearts and triest the Reins, how clearly hast thou represented Heaven and Hell in the Mirror of Man's Conscience, together with the Immortality of his Soul? For as the Serenity of a good Conscience is Heaven it self, so is the Darkness of an evil Conscience no less than Hell. Thou hast so wonderfully framed the Conscience of Man, that every one must needs have, and carry within him, either his own Heaven, or his own Hell. Seeing then that in this Life we must be at War with Flesh and Blood, and the World, which lieth in Wickedness; give me therefore to fight a good Fight, holding Faith and a good Conscience, these two precious Jewels, fast to the End.

Let me, in the Calmness and Rest of my Conscience, taste that eternal Rest, Life, Peace, and Joy, which shall be display'd in the World to come;

come; and then no Contempt cast upon me by this present World, shall trouble me; no Loss of temporal Things shall discompose me; no Slanderer shall offend; no Fear shall terrify; no Power shall hurt; no Sin shall condemn; and no Devil shall overcome me with any of his fiery Darts. *Amen.*

A Prayer for Preservation and Increase of Faith, of Christian Virtues, and of an holy Conversation.

- Jam. 1. 17. **O** My heavenly Father, who art the Giver of all good Gifts; for every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights, who
- Phil. 2. 13. worketh in us both to *will* and to do according to his good Pleasure: O Lord Jesus Christ,
- Heb. 12. 1. who art the *Beginner* and Finisher of Faith: And O God the Holy Ghost, who workest all things in all according to thy holy Will.
- Phil. 1. 6, 10, 11. I beseech thee heartily, do thou perform in me that good Work which thou hast begun, until the Day of Jesus Christ; that I may labour yet more and more in Knowledge and in all Judgment; that I may approve things that are excellent; that I may be sincere, and without Offence, till the Day of Christ; being filled with the Fruits of Righteousness, which
- 2 Cor. 4. 7. are by Jesus Christ, unto the Glory and Praise of God. O my God, I carry my Treasure in an earthen Vessel, whilst the Devil, the World, and my own Flesh, disturb and fight against me. O grant that I may fight manfully under thy Banner, and obtain the Victory at last; that I may conquer mine Enemies; that I may present my Body a living Sacrifice, holy, acceptable

ceptable unto God ; and after being transformed by the renewing of my Mind, prove what is the good, and acceptable, and perfect Will of God.

O Lord Jesus Christ, bestow such a Power upon me, as, according to the Riches of thy Glory, may strengthen me with Might by thy Spirit in the inner Man, that thou may'st dwell in my Heart by Faith, and being thus rooted and grounded in Love, I may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height, and to know thy Love, which passeth all Knowledge, and may be filled with all the Fulness of God. Eph. 3.16, 19.

O most merciful Father in Heaven, this is surely thy Will, that none of them should be lost whom thou hast given to thy beloved Son : Do thou therefore keep and preserve me in Faith, confirm and establish me in Love, and settle and strengthen me in Hope. When I stagger, do thou hold me up ; when I sink down, do thou reach me thy Hand to support me ; when by humane Weakness I should happen to fall, then do thou raise me up again : for thou liftest up all them that fall, and raisest them that are bowed down : Thou givest Food to the Hungry, thou loosest the Prisoners, thou openest the Eyes of the Blind, thou preservest the Strangers, thou relievest the Fatherless and Widows, thou healest the Broken in Heart, and bindest up their Wounds. Ps. 146. 7, 8, 9.

O thou ever-blessed Trinity, come unto me, and make thy Abode with me. Fill me with thy Grace here, and with thy eternal Glory hereafter. Hear my Prayer, and give me thy holy Spirit, that he may enlighten me by thy holy Word ; and that he may sanctifie, Ps. 147.3.
in-

Ps. 43. 3. instruct, comfort, strengthen, establish, ground and preserve me unto eternal Life. Send out thy Light and thy Truth, let them lead and bring me unto thy holy Hill, and to thy blessed Tabernacle. Let me fight a good Fight, that I may keep Faith and a good Conscience to the End.

Ps. 25. 4-7. Shew me thy Ways, O Lord, and teach me thy Paths: Guide me in thy Truth, and teach me; for thou art the God of my Salvation, on thee do I wait all the Day. Remember, O Lord, thy tender Mercies, and thy loving Kindnesses, for they have been ever of old. Remember not the Sins of my Youth, nor my Transgressions: According to thy Mercy remember thou me, O Lord, for the Sake of thy Goodness.

2 Cor. 7. 10. O Lord Jesus Christ, give me true Repentance, a hearty Contrition, an unfeigned Sorrow for my Sins, even a *godly* Sorrow, which may work in me Repentance to Salvation not to be repented of; that my Heart may be duly fitted and prepared for partaking of thy Comfort, and for receiving that most valuable Gift of thine, which consists in a gracious Pardon and Remission of all my Sins.

1 John 2. 16. Give me the Spirit of Love and Meekness, the Spirit of Humility and Patience, the Spirit of Devotion and Piety, the Spirit of Grace and of Prayer, that I may inherit thy Kingdom with all thy Saints; that I may lay hold on thy Love, and on eternal Life promised to them that overcome. O God Holy Ghost, do thou enlighten my Heart with thy eternal Light: Turn away my Mind from the World, and the Things that are in the World, from the Lust of the Flesh, from the Lust of the Eyes, and from the Pride of Life; that I may forget those things which are behind, and
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press forwards towards those which are before.

Grant that I may duly hallow the holy and only adorable Name of God ; that I may praise it continually, never dishonour it, nor deny it in Persecution, but confess it even unto Death. Grant that thy Kingdom may abide in me for ever, and the Kingdom of Satan be more and more destroyed. Keep me from Lies, Calumnies, Errors, Blindness, and Darknes ; work in me Righteousness, Peace, and Joy in the Holy Ghost. And may the Peace of God, which passeth all Understanding, keep my Heart and Mind, through Jesus Christ our Lord. Phil. 4. 7.

Enable me, O Lord, to do thy Will cheerfully, renouncing and subduing my own carnal Propensions. And when my last Hour is come, then let the eternal Name of JESUS be my last Sigh and Comfort, that I may safely sleep in him, and on the last Day joyfully awake unto eternal Life, through Jesus Christ. *Amen.*

*The End of the First Part, containing Prayers
for Christian Graces and Virtues.*



T H E



THE Garden of Paradise.

PART II.

Containing Thanksgivings for the Benefits of God, of our Lord Jesus Christ, and of the Holy Ghost.

(Here may be repeated the Prayer for Christian Thankfulness out of the First Part, Page 31.)

A Morning Prayer.



Merciful and gracious God! the Father of eternal Light and Comfort, whose Goodness and Truth is renewed every Morning: Praise, and Glory, and Thanks, be given to thee for the joyful Morning-Light, to which thou hast so happily brought me.

Blessed be thy Name, that thou hast graciously preserved me in the Darkness of the Night, and granted me the Repose and Refresh-

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freshment of a quiet and easie Sleep. Let me, now being raised up by thy Providence, be also kept under thy Protection, and enabled by thy Grace to make a profitable and cheerful Use of the Light of this Day, according to thy Will and Pleasure.

Above all things, enlighten me with the everlasting Light, which is my Lord Jesus Christ; that he may shine in me with the gracious Influence of his holy Spirit, and endue me with a saving Knowledge of thy Truth. Preserve in me the glimmering Light of Faith, increase and strengthen it more and more every Day. Stir up thy Love in my Heart, confirm my Hope, make me truly humble and meek, that I may follow the Steps our Lord Jesus Christ hath set us; and let thy Fear be with me in whatever I say and do.

Expel out of my Heart all spiritual Darkness and Blindness: Preserve me this Day and for ever, from Superstition and Idolatry, from Pride and Blasphemy, from Contempt of thy holy Word, from Disobedience and Impatience, and from that Wrath which doth not work the Righteousness of God; that the Sun may not Eph. 4. this Day go down upon my Wrath. Keep me 26. from Enmity, from Hatred and Envy, from Impurity and Injustice, from Lying and Deceit, from Covetousness, that Root of all Evil; and from all inordinate Desires, and the 10. fulfilling thereof.

Raise up in me a Hunger and Thirst after thee and thy Righteousness: Teach me, O Ps. 143. Lord, to do thy Will; for thou art my God: 10. Let thy Spirit lead me in the Land of Righteousness. Let the Host of thy holy Angels Gen. 32. meet me, as they met Jacob in his Journey: 1. Give them Charge over me, to keep me in Ps. 91. 11, all 12.

all my Ways, and to bear me up in their Hands, lest I dash my Foot against a Stone. Strengthen me, that I may tread upon the Lion and Adder: That I may trample the young Lion and Dragon under my Feet.

I commend unto thee all my Thoughts and my Senses, my Affections and Concerns. I commend unto thee all my Words and Works: that by thy Support and Assistance, they may tend to the Honour of thy holy Name, and to the Good of my Fellow-Creatures.

Make me a Vessel of thy Mercy, and an Instrument of thy Grace: Let the Works of my Calling prosper under my Hands, and remove all such Obstacles as would hinder them. Protect me from Calumnies, and murdering Lips of the Liar. Keep me safe in Body and in Soul, both which I dedicate to thy Service, together with all I have, and all I am.

Let thy Grace and thy Mercy ever guide me: Let thy Hand be constantly with me, at my going out, and coming in; at my sitting down, and my rising up; at my waking, and my sleeping. Protect me from the Arrows that fly by Day, from the Pestilence that walketh in Darkness, and from the Destruction that wasteth at Noon-Day. Bless me in my Substance, and grant me such a Supply of my Wants as thou shalt see fit: And guard me for ever from misapplying any of thy Gifts. Keep us all from War, from Famine, and the Plague; and from an evil and sudden Death.

Preserve my Soul and my Body, and attend my going out and coming in, now and for ever. Grant me a blessed End in thine own Time, and let me with a ready and earnest Expectation wait for the last Day, and the glorious Appearance of our Lord Jesus Christ.

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An Evening Prayer.

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God the Father, bless and preserve me: God the Son, make his Face shine upon me, and be merciful unto me: God the Holy Ghost, lift up his Countenance upon me, and give me his Peace! Amen.

An Evening Prayer.

Merciful and gracious God, heavenly Father! I thank and praise thee for having created both Day and Night, and for having divided the Light from the Darkness; appointing the Day for Labour, and the Night for Rest, that both Man and Beast may be refreshed.

I praise and glorifie thee for all the marvellous Works of thy Love. I thank thee for bringing me in Safety to the Conclusion of the Day past, through thy divine Grace and Protection; and for enabling me to bear the Burden, and to pass through the Evil thereof. For, O loving Father, we have Trouble and Sorrow enough to contend with every Day of our Life: But thou helpest us first to bear, and then to lay aside one Burden after another, till at last we come to that Rest, and to that eternal Day, wherein all Labour and Sorrow, Pain and Affliction, for ever shall cease.

I return unto thee my unfeigned Thanks for all the Good which this Day I have received from thy Hand. O Lord! I am not worthy of the least of all thy Mercies, and of all the Truth which thou hast shewed unto thy Servant, and which thou exercisest towards me every Day. I likewise thank thee for averting the Evil which might this Day have befallen me; and for hiding me under

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the Shield of the most High, and the Shadow of the Almighty; and for guarding me from dismal Accidents, and such Sins, whereby I might have grievously offended against thy holy Name. However, I heartily beseech thee to forgive all the Infirmities which I have committed this Day, in Thought, Word, and Deed; and whereby much Evil hath been done, and much Good omitted. Be thou gracious unto me, O my God, and have Pity upon me. Put away all mine Offences, and let my sinful Propensions be more and more weakened within me. Grant that I may wake, and rise more pious and holy, more righteous and pure, every Morning: That my Rest may not prove a Sleep in Sin, but may be sanctified to that Degree, that my Soul and my Spirit may wake unto thee, speak and converse with thee all the while.

Gen. 28. Bless my Sleep, as thou didst that of the Patriarch *Jacob*, when he, beholding in his Dream, the Ladder that reached up unto Heaven, received the Blessing, and saw the holy Angels ascending and descending thereon. Let me speak of thee when I lie down to Rest, and think upon thee when I awake; that so thy Name and Remembrance may continually abide in my Heart, whether I wake or sleep. Let me not be afraid of the Terrors of the Night: Let no sudden Horror seize upon me: Let neither evil Spirits nor wicked Men disturb me; but let me enjoy a sweet Sleep, and a healthful Repose.

Keep me from frightful Dreams, from Spirits of Darkness, and Confusion of Mind; from the Violence of Enemies, from the Rage of Fire, and the overflowing of Water. Behold! he that keepeth us, sleepeth not: Behold! the Keeper of *Israel* doth neither slumber

A Thanksgiving for the Word.

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ber nor sleep. Be thou, O Lord, the Shade upon my right Hand, that the Sun may not smite me by Day, nor the Moon by Night. Let thy holy Watchmen protect me, and let thy good *Angels* encamp round about me, and Ps. 34. 7. deliver me. Let thy good Angel awaken me in due Time, as he did *Elijah*, and *Peter*, and 1 King. 19. others of thy Servants of old, who enjoyed Acts 12. a near Communion with thee and thy heavenly Host.

Let thy good *Angels* commune with me in my Sleep, as they did with *Joseph* and the Matth. 1. wise Men of the *East*, when they lay asleep; Chap. 2. that hereby I may know I have also Fellowship with those ministring Spirits. And when my last Hour approacheth, grant that I may happily sleep and rest in my Lord and Saviour *JESUS CHRIST*, the Hope of Glory, and the Author of our Salvation. *Amen.*

A Thanksgiving for the revealed Word of God, and for the holy Ordinances.

MOST faithful, gracious and merciful God! I thank thee for that exceeding great Mercy, Love, and Kindness, which thou, by the Revelation of thy holy Word, and the Institution of thy blessed Ordinances, hast bestowed on us miserable Wretches.

The Spirit of the Lord hath spoken through the Prophets, and his Word was in their Mouth: Thereby hast thou made known thy self unto us, and in this thy Knowledge we have eternal Life conferred upon us: Thereby hast thou called us to the Communion of thy holy Church. Thy holy Gospel is the Power of God unto Salvation to all them that be- Rom. 1. 16.

A Thanksgiving for the Word,

lieve. Thereby thou begettest a living Faith in us, givest us the Holy Ghost, and freely offerest us Remission of Sins. •

'Tis from thy Word we derive a true, lively Comfort, under all Manner of Crosses and Disappointments, nay, in our last Conflict and Agony it self. 'Tis by thy Word that our restless Conscience is compos'd, our sorrowful Hearts revived, our hungry Souls nourished up as by the true Bread come down from Heaven. 'Tis by thy Word thou makest us new Creatures, comest to us, and makest thy constant Abode with us: Thereby dost thou ease the very Pangs of Death, enlighten our Souls, govern us in our Calling, and direct the whole Course of our Life.

Pf. 119.

105.

Pf. 119.

92.

For thy Word is a Lamp unto our Feet, and a Light unto our Paths, that our Steps may not slide. Unless thy Law, O Lord, had been my Delight, I should have perished in my Affliction; thy Word being the Joy and Comfort of our Hearts, and the Means to sanctifie and bless us in Soul and Body. Therefore, O Lord, he that rejects thy Word, doth also reject thy self, and deprive himself of all thy Blessings in Time and Eternity, being exposed to an endless Curse and Misery. Even Heaven cannot send down its Dew, and the Earth cannot yield her Increase, but Heaven shall be Brass unto him, and the Earth shall be Iron.

Deut. 28.
23.

O Lord, I thank thee, for the invaluable Treasure of this thy Word; " For thy Law, " O Lord, is perfect, converting the Soul; " the Testimony of the Lord is sure, making " wise the Simple; the Statutes of the Lord " are right, rejoicing the Heart; the Com- " mandment of the Lord is pure, enlight- " ning the Eyes; the Fear of the Lord is

" clean,

“ clean, enduring for ever; the Judgments
 “ of the Lord are true, and righteous alto-
 “ gether; more to be desired than Gold, yea,
 “ than much fine Gold, sweeter also than
 “ Honey and the Honey-Comb: Moreover,
 “ by them is thy Servant warned, and in
 “ keeping of them there is great Reward.

“ Thy Word, O thou most high, is a Foun-
 “ tain of Wisdom, and the eternal Command-
 “ ment is the Spring thereof: He that ho-
 “ nours it, truly worshippeth; and he that
 “ loves it, him will God love again. Thy
 “ Word saith: I am set up on high like a Ce-
 “ dar upon *Libanus*, and as a Cypress-Tree up-
 “ on the Mountains of *Hermon*: I am exalted
 “ like a Palm-Tree in *Cades*, and as a Rose-Plant
 “ in *Fericho*, as a fair Olive-Tree in the Field:
 “ I have given a Smell in the Streets as the
 “ Cinnamon and Balm. O come unto me all ye
 “ that be desirous of me, and fill your selves
 “ with my Fruits; For my Spirit is sweeter
 “ than Honey, and mine Inheritance more
 “ than the Honey-Comb. They that eat of
 “ me, shall have the more Hunger; and they
 “ that drink me, shall thirst the more.

Eccles. 24.
 13, &c.

“ All these things are the Book of Life, the
 “ Covenant of the Highest, the Law which
 “ *Moses* commanded in the Precepts of Righ-
 “ teousness. This filleth with Wisdom, like
 “ as the Flood of *Phison*, and as the Flood of
 “ *Tygris*, when the new Fruits are grow-
 “ ing. This maketh the Understanding a-
 “ bound like *Euphrates*, and as *Jordan* in the
 “ Time of Harvest. This maketh the Do-
 “ ctine break forth as the Light, and as the
 “ Water *Geon* in the Time of Vintage. The
 “ first Man hath not known her perfectly;
 “ no more shall the last find her out: For
 “ her Thought is fuller than the Sea, and

A Thanksgiving for the Love of God.

" her Counsel is profounder than the great
 " Deep.

" I Wisdom have cast out Floods, I come
 " out of the Garden of Pleasure ; my Wa-
 " terbrook became exceeding great : For I
 " make Doctrine to be unto all Men as light
 " as the fair Morning, and I will send forth her
 " Light afar off. I shall yet pour out Doctrine
 " as Prophecy, and leave it unto such as seek
 " after Wisdom, and their Generation shall
 " I never fail unto the holy everlasting
 " World." For this great inestimable Trea-
 " sure, abounding in Wisdom and Doctrine, I
 " thank thee, O God the Father, Son, and Ho-
 " ly Ghost, one only God, to be praised and
 " adored for ever and ever. *Amen.*

*A Thanksgiving for the Love of God, and
 Prayer for the same.*

O Most merciful, gracious, kind, and boun-
 " tiful God, thou Lover of Men, I thank
 thee most heartily for thy great, unfeigned,
 unspeakable, and paternal Love, wherewith
 thou, most loving God and Father, hast loved
 me always : Thou hast bore me in thy Love,
 as in thine own Heart ; thou remembrest me
 constantly ; thou carest for me ; hearest my
 Prayer ; tellest my Tears ; hast an Eye on my
 Groanings ; knowest all my Afflictions ; under-
 standest my Heart, and hast left me Plenty
 of precious Promises upon Record ; Promises
 of Grace and Assistance, of Comfort and Re-
 mission of Sins, and of eternal Life it self.

Thou hast freely given me thy beloved
 Son, and hast, through his Incarnation, assu-
 red me of thy Grace and Favour ; through
 his

A Thanksgiving for the Love of God.

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his holy Gospel, thou hast taught and comforted me; in his Example, thou hast expressed to me the Way and Rule of a holy Life; through his Sufferings and Death, thou hast delivered me from Death eternal; through his Resurrection, thou hast rescued me from the Bonds of Death, and the Power of the Grave; through his Ascension, thou hast opened to me thy Paradise, and prepared a Mansion for me in Heaven: Through thy Holy Ghost, thou hast enlightned and sanctified, comforted and strengthened, instructed and refreshed me; and Him thou hast given me as a Pledge of my Adoption, and as an *Earnest* Eph. 1. 14. of my everlasting Inheritance.

Thou hast not only bestowed upon me many eminent Benefits; but what is infinitely more, thou hast given *THY SELF* unto me, with thy Son my Redeemer, and with the Holy Ghost my Sanctifier. How can I sufficiently thank thee for so marvellous a Love? Thy Love is everlasting, and ceaseth not: It is higher than the Heavens, broader than the Earth, deeper than the Abyfs, and longer than the Extent from the *East* to the *West*. For Ps. 103. 11, 12, 13. as the Heaven is high above the Earth, so great is thy Mercy toward them that fear thee: As far as the *East* is from the *West*, so far dost thou remove our Transgressions from us: Like as a Father pitieth his Children, even so thou pitiest them that fear thee.

O give me such a Heart, as may never forget thy Love and Mercy; that I may rise and lay down, sleep and wake, stand and walk, live and die in thy Love; that I may rise again, and live in thy Love for ever: For thy Love is Life, and Rest everlasting; and eternal Life is nothing else but a full Display of thy eternal Love. O let this Love be never

A Thanksgiving for the Love of God.

ver extinguish'd within me, but let it increase to such a Degree, that nothing may move, live, and shine in my Soul, but thy Love. Let me shed Tears out of Love, as *Mary Magdalene* did; and let me receive thee joyfully into the House of mine Heart, as *Zacheus*.

O thou Lover of Men! thou didst never despise any Man that came unto thee; do not therefore despise me neither: And though I am not worthy to love thee, or to be loved of thee, (for what am I but a pitiful Worm, and a dead Dog, Filth and Corruption, Sin and Darknes!) yet do thou, thro' thy Love, make me worthy thereof. Draw off my Heart from all Love to the Creature, and incline it wholly unto thee, that thou alone may'st be my Love and my Joy, my Hope and my Strength, my Light and my Salvation, my Life and my Physician, my Food and my Drink, my Shepherd and my Protector, my Power and my Treasure.

O how blessed shall I be, if I do but abide in that Love wherewith thou hast loved me! How holy shall I be, if I do but always unfeignedly love thee. And how unhappy must I be, if I should fall away from this Love! For then I lose my highest and sovereign Good, and must needs wander astray from Light into Darknes; and from Life, into eternal Death. O thou pure and divine Love, do thou inflame my Heart, enlighten my Understanding, sanctifie my Will, quicken my Memory, and unite me unto thy self for ever and ever. *Amen.*

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For the Love of CHRIST.

DEAR Lord Jesus Christ, thou ever-blessed Lover of Souls! Grant unto me thy Grace, that I may love thee again with a sincere and cordial Affection, and out of that Sense thus speak unto thee: Ever-blessed Lord and Redeemer, give me such a Measure of thy Love, that I may feel nothing within me but thy Love: Turn out of my Heart whatever doth not bear the Character of thy Love: For I wish to find and to feel nothing within me, but thy Love and Affection. O how endearing is this thy Love, how sweet and gracious! How doth it quicken the Soul, and delight the Heart of those that earnestly seek it.

Prevent me, O Lord, with this thy Love, and replenish me therewith to that Degree, that I may think on nothing, see nothing, desire nothing, feel and taste nothing but thy Love: For thy Love is all, it possesseth all, it comprehends all, it excels all! O that I might for ever preserve this Treasure within me! A Treasure of so high and inestimable a Value: Let me stand Day and Night upon my Guard against all my spiritual Enemies: Let me earnestly watch over, take Care of, and incessantly pray for it: For this Love is the very Foretaste of Life everlasting, and the Entry of Paradise it self.

O thou great Lover of Souls, thou hast been wounded out of pure Love to me; be pleased to wound also my Soul with the same Love: The Blood which thou, by a Motive of Love, hast shed for me, is so sublime and excellent, so strong and powerful, as to mollify even a Heart of Stone.

Let

For the Love of Christ.

Let this thy Blood pierce and penetrate my Heart, that also thy Love may penetrate it; because thy Love hath been made manifest by thy Blood. O that my Heart were set open, to receive and ardently to gather up those lovely Drops which, in thy Agony, as so many Pledges of Love, fell down to the Ground.

O that mine Eyes were as Fountains of Water, overflowing with Tears of Love, and in most fervent Desires weeping after thee, till thou didst receive me into thy Favour, adopt me into the Number of thy Children, fetch me home to my Father's House, and embrace me with the Arms of thy ardent Compassion: Nay, let me never be easie, till I taste thy self and thy abounding Goodness, and be at last espoused unto thee by the Tie of an heavenly Marriage, never to be dissolved; being made with thee one Heart, one Spirit, one Body.

Draw me, O Lord, with the Cords of thy Love, and I will run after thee. O that I might kiss thee in my very Heart, and receive from thy Lips that Grace and Sweetness which is so copiously poured into them. Thou art my Strength and my Comfort, my Life and my Light, my Treasure and my Salvation, my only sovereign Good and my Love. Unite me, O Lord, with thee, as the only Object worthy of my Love and Devotion: For whatsoever I enjoy besides, and without thee, is nothing but Gall and Bitterness, Sorrow and Labour, Vanity and Vexation, Trouble and Anguish of Mind: But thou, O Lord, art the only Center of my Rest, my Peace, and my Joy.

Vouchsafe that this sacred Flame of thy Love may constantly irradiate me, and diffusing

sing it self through all the Faculties of my Soul, set all on Fire what is within me. Let thy Love be unto me a Fire of Holiness, to refine me; and a Fire of Gladness, to nourish and warm me! Let its gentle Flame descend upon my Heart, and hallow the Place of thy Abode: For this Flame is free from Pain and Harshness, from Trouble and Sadness. Let thy Love be unto me a sweet-smelling Savour, to revive and quicken me: Let it be unto me a celestial Balm, to heal and refresh me, and by its fragrant Virtue, to draw me powerfully after thee, through all the Lets and Impediments of a profane World.

O thou great Lover of Souls! Can there be any solid Joy or Satisfaction which thy Love doth not afford us? It is a green and pleasant Pasture to the Weary, and a never-failing Comfort to the Broken in Heart: It is Meat and Drink to the Hungry and Thirsty: It is the true Bread of Life, to strengthen the Heart, and a sweet Wine to rejoice it: It carrieth with it Joy and Peace, and gives a safe Repose to the Feeble: It is attended with Life and Light, with Health and Happiness, with Riches and Pleasures, with Honour and Beauty, with Grace and Glory.

Let me never be so unhappy as to lose the Pearl of this Love, which is of so great a Price, and without which I must needs be poor and naked, blind and wretched. Vouchsafe therefore, O Lord, that with Tears of Love I may cry after thee, and not give over seeking, till, with *Mary Magdalene*, I happily find thee: For thou hast loved me with an everlasting Love, and therefore with loving Kindness hast thou drawn me.

Let this Love be my constant Guide in the Days of my Pilgrimage, and let it accom-

pany

A Thanksgiving for Predestination.

pany me wherever I go: Let it fetch me back, when I have strayed from thy Ways: Let thy Love teach me in my Ignorance: Let it be my Wisdom in my Folly, and let it reclaim me when I am offending against thy Law: Let it keep me steady when I am in Danger of stumbling: And when I fall, then let it speedily raise me. Let it comfort me in my Sorrow, and let it support me in my Weakness. Let it blow up the dying Flax of my Faith; and when I go hence, then let it receive me into thine everlasting Habitations. *Amen.*

*A Thanksgiving for the eternal Predestination,
or Election in CHRIST.*

MOST merciful, gracious, and bountiful God! How freely, how plentifully and abundantly hast thou shed abroad the Riches of thy Grace, and displayed 'em among so poor, unworthy, lost and condemned Wretches as we are. Thou hast, by thy Grace, prevented all our Merit and Deserts: Thou hast loved us in the Son of thy Love, from before the Foundation of the World. Thy Mercy reacheth unto all Men, and thou wilt not have any of 'em should perish, but that *all* should turn unto Repentance and live: Thou wilt have all Men to be saved, and to come unto the Knowledge of thy Truth.

2 Pet. 3.
9.

For this Reason hast thou freely given and revealed thy Son unto the World, decreeing, in thine eternal Counsel, to save all them that believe in his Name. Thou hast given him for the Sins of the World, and hast laid up
Jo. 1. 29. on him, as upon the innocent Lamb of God,
and

and the only Propitiatory Sacrifice, all our Transgressions, in order to bear them, to take them away, and to atone for them; and therefore he is a *Propitiation* for the Sins of *1 Jo. 2. 2* the whole World.

He came to seek and to save whatever was *lost*; and because all Men are lost, he is come *Matth. 18.* to seek and to save 'em all. And for this *11.* Reason hast thou commanded the Gospel to be preached to all Nations; and thy beloved Son hath invited all those *that labour, and are Matth. 11.* heavy laden, *that he may give them Rest. 28.* Thou hast also promised to beget Faith in us by the Word of the Gospel, and hast declared, that thy Word shall not return unto thee void, *Isa. 55. 11.* but that it shall accomplish that which thou pleasest, and that it shall prosper in the thing whereto thou hast sent it: Thou hast ordered it to be the *Power* of God, to justify and to *Rom. 1. 16.* save all them that believe it.

Thou hast promised to sanctifie thy Believers in thy Truth, and to preserve them in Faith unto the End; so that none shall pluck thy *Sheep* out of thy Hand: Thou hast promi- *Jo. 10. 28.* sed to *perform* the good Work which thou hast *Phil. 1. 16.* begun in us unto the Day of Jesus Christ: Thou hast promised to them that believe, thy gracious Help and Protection against the Devil and the World; and hast annexed unto thy Word the comfortable Seals of Grace, holy Baptism, and the Supper, that they might be so many sure Pledges and Evidences of thy Love and Kindness.

For this thy great Love and universal Redemption, I give thee, O Lord, most humble and hearty Thanks. I thank thee for the universal Call, for the Power of thy divine Word, and for the Holy Ghost, the Author of our Faith; (Faith being thy Work and
Gift)

Gift) for our Preservation in Faith, and for the comfortable Promise of thy eternal Grace, *Iſa. 54. 10.* which shall not depart from us, altho' the Mountains should depart, and the Hills be removed. I thank thee also for the comfortable Seals of thy holy Ordinances, and humbly beseech thee to make me firmly adhere to these thy blessed Promises and Engagements.

Preserve me graciously from great and dangerous Temptations. Let my Heart be grounded upon thy unspeakable, universal Love and Benignity; upon the universal Merits of my Redeemer; upon thy universal Call, and Promises made over to all; upon the Comfort resulting from thy Ordinances. And in all these Benefits, of which I am also made Partaker, let my Faith acquiesce, that I may know I am thy Child, chosen in Christ, out *Eph. 1. 4.* of pure Grace, before the *Foundation* of the World, and ordained unto Adoption, through my Lord Jesus Christ; in whom thou hast *2 Cor. 1. 21, 22.* loved and sealed me with thy Holy Ghost. Grant me therefore, that I may be holy and without Blemish in Love, to the Praise of thy glorious Name; and endue my Heart with a firm and certain Assurance, that neither Life, nor Death, nor any Creature, can separate me from thy Love which is in Jesus Christ my Lord. *Amen.*

*A Thanksgiving for the Creation, Providence,
and divine Government.*

Almighty, most merciful God, Creator and Preserver of Heaven and Earth: I thank thee with my Heart and Soul, that thou, out of pure Love, hast created me after thine own Image, to thy Honour, Praise, and Glory, and hast given me a healthful humane Body, endued with a rational Soul.

O my Lord and my God, how fair and glorious, how holy and righteous didst thou create Man in the Beginning, when he was made after thy Image: Thou didst fill his *Soul* with a beautiful Light of all thy divine Virtues: Thou didst imbellish his *Understanding* with a Knowledge of thy self; his *Will* with a perfect Obedience, and his *Heart* with a perfect Love and Righteousness: Nay, the whole Man, in Soul and Body, was adorned with an unspotted Holiness to be thy holy Temple, and Tabernacle, thy Habitation, thy Seat, and thy Dwelling-Place for ever.

After Man had shamefully lost the Divine Glory by his Transgression, thou hast renewed him again unto thy Image in thy beloved Son, and hast conferred upon him thy Holy Ghost, in order to beget him a-new in Faith by thy Word and Sacraments. Eternal Praise and Thanks be unto thee for this eminent Mercy displayed both in the Creation and Regeneration of Man, or in the Renovation of his Mind through thy Spirit: For these things are unto me as many strong Foundations and Arguments of thy great Love and amazing Goodness; seeing that in the omnipotent Work of Creation, thy Hands have made me and fashioned me together round about: Thou
Rom. 3.
23.
Job 10. 8,
&c.
hast

A Thanksgiving for divine Providence.

hast clothed me with Skin and Flesh, and hast fenced me with Bones and Sinews: Thou hast granted me Life and Favour, and thy Visitation hath preserved my Spirit.

Pl. 139.
13. &c.

Remember, O Lord, that I am the Work of thine Hands; that thou hast formed me out of the Dust, and wilt turn me into Dust again: Thou hast possessed my Reins, *thou hast covered me in my Mother's Womb. I will praise thee, for I am fearfully and wonderfully made. Marvellous are thy Works, and that my Soul knoweth right well. My Substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest Parts of the Earth. Thine Eyes did see my Substance yet being imperfect, and in thy Book all my Members were written, which in Continuance were fashioned, when as yet there was none of them. How precious also are thy Thoughts unto me, O God, how great is the Sum of them? If I should count them, they are more in Number than the Sand; when I wake, I am still with thee.*

Heb. 1.
14.
Pl 19. 6.

O thou bountiful God, how many excellent Creatures hast thou created for my Use and Benefit? Thou hast appointed the holy *Angels* to be my Guardians and ministring Spirits: The *Sun* shineth, and giveth me Light; the Air affordeth me Breath, and the Fire warmeth me: The Water giveth me Drink, and washeth me; the Earth groweth green, and blossometh for my Service, and bringeth forth Food, Physick, and Rayment, with a delightful Variety of marvellous Works, And there is no Creature so vile and mean, but it declareth its Creator, and the Wisdom and Providence thereof.

Matth. 10.
29.

Not one Sparrow falls on the Ground without thy Will, much less can a Man perish without it; For thou preservest and upholdest all

A Thanksgiving for divine Providence.

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all things by the *Word* of thy Power ; thou go-^{Heb. 1. 3.}
vernest all things ; thou carest for all Things,
chiefly for Man, who liveth and moveth in ^{Acts 17.}
thee, and whose very Being depends in a par-^{28.}
ticular Manner from thee. Therefore not a
Hair of our Head can perish without thy ^{Luke 21.}
Will : For if thou tellest the Number of the ^{18.}
Stars, and callest them all by their Names ; and ^{Pf. 147. 4;}
if it be not hid from thee, how many Grains
of Sand do cover the Shoar of the Sea, how
many Drops of Rain shall fall, and how many
the Days of the World shall be ; thou hast al-
so undoubtedly numbred and measured the
Days of my Life, and knowest what the E-
vil of every one of 'em shall be : But then
thou hast also promised, that thou wilt be ^{Pf. 91. 15;}
with me in my Trouble, deliver me, and ho-
nour me in due Season.

Unto thee I offer Praises, Honour, and
Thanksgiving, for all thy Benefits. Praise ye ^{Pf. 148.}
the Lord, ye Heavens and Earth, Angels
and Men, Sun and Moon, and all ye Stars
of Light ; Fire, Air, Water, stormy Winds
fulfilling his Word ; Mountains and all Hills,
fruitful Trees and all Cedars ; Beasts and all
Cattle, creeping Things and flying Fowl ;
Kings, Princes, Judges, both Young-Men and
Maidens, Old-Men and Children, let them
praise the Name of the Lord. *Hallelujah!*

*A Thanksgiving for the blessed Incarnation
and Birth of our Lord Jesus Christ.*

Heb. 2.
11.

O Most amiable, kind, and bountiful Son of God, Jesus Christ, thou faithful Lover or Mankind : Eternal Honour, Praise, and Thanks be unto thee for thy blessed Incarnation and Birth, and for thy wonderful Love and Kindness therein expressed. Thou hast taken upon thee our Flesh and Blood, and art thereby become our *Brother*, honouring us to that Degree, as to render us the Children and Family of God.

Thou art the greatest King, the Lord of Lords, the highest and mightiest, the most powerful and richest, and yet hast thou espoused unto thy self a humane Nature ; a Nature low and weak, miserable and wretched ! Thou hast, in the Unity of thy Person, exalted her to that Degree ; as to introduce her into the Fellowship of the blessed Trinity, and to settle her on thy Throne, who art true God and Man, and the second Person of the holy Trinity. Thou hast assumed a humane Soul and Body, in order to help and save both Soul and Body. Humane Nature was entirely depraved by Sin ; but behold ! how highly is it purified in thee ! It was cursed and cast away ; behold, how highly is it blessed and raised in thee ! O thou blessed Fruit of the Virgin's Womb, thou blessed of Gal. 3. 8. the Lord, in whom all the *Nations* upon Earth are blessed.

Humane Nature was tore from God by Sin ; behold, how intimately is it now united to him in thee ? It was covered with Shame by Satan ; behold ! how is it covered with Honour by thee ? It groaned under the Wrath of God ;

God; behold! how is it now loved and favoured in thee? God cannot now be angry with us: He cannot be our Enemy; He cannot destroy us; since we are become his very Flesh and Blood. None hath ever hated his own Flesh: If God were an Enemy of Mankind, the Son of God would not have been made Man.

But as the Band of Union, between the divine and humane Nature, cannot be dissolved to all Eternity; so hath God, by the Incarnation of his Son, established with us an eternal Covenant, never to be dissolved. He hath contracted with us an eternal Friendship, an eternal Love, an eternal Relation, an eternal Union, an eternal Reconciliation, an eternal Adoption, an eternal Fraternity, and an eternal Peace. Therefore thou, eternal Son of God, and Son of Man, art become our Mediator, and hast both a divine and humane Nature, that thou mightest be able to act between God and Men; and not only to bring about the great Work of Reconciliation, but also to know our Distress, and effectually supply our Wants.

Thou art all Love, O Lord, all Grace, all Comfort: Thou art the true Light, to enlighten us; the true Way, to lead us to the Father; the eternal Truth, to teach us; the eternal Life, to quicken us; the eternal Love, to derive unto us the Love of God, with all the Riches of Grace attending it. Thou art, in thy Merit, our eternal Righteousness to save us; our eternal High-Priest, to bless us, and to intercede for us. Thou hast made thyself a propitiatory Sacrifice, a Sacrifice for Sin, and a Peace-Offering; to be a full Payment and entire Atonement for our Sins; and

A Thanksgiving for the Incarnation.

Equivalent, nay, a Super-abounding Ransom for all our Iniquities.

He is become the Life it self, that we might live for ever. The Light it self is become Man, that we might be enlightned: The Fountain of all Comfort is flown down from Heaven into this Valley of Misery, that we might have Comfort in our Calamities: The Son of God is become Man, that we might become the Children of God again. Salvation it self is made Man, that we might be eternally saved. O how delightful is thy Presence and Conversation? How beautiful is thy Countenance? How amiable are thy Gestures? How kind and pleasant is thy Speech, thou fairest among the Children of Men?

O thou Beloyed of my Soul, draw near unto me, and enter into my Heart. My Brother, do not despise me; my Friend, do not leave me; my Bridegroom, do thou with a lovely Kiss embrace me. O my dearest Love, unite thy self unto me, shut me up in the Bowels of thy Love and Mercy, and keep me therein for ever.

My Love is become Man; my Love is crucified and killed for me, that both his Life and his Death might most feelingly convince me of the Ardor and Purity of his Love, and prove a Means to unite me with him for ever. May I live and die in this Love! And may I find therein Rest and Peace, Comfort and Protection, and at last eternal Salvation it self. *Amen.*

*A Thanksgiving for holy Baptism, and a
Prayer for a new Life.*

O Lord Jesus Christ, who art the Beginning, Progress, and End of our Salvation; thou hast instituted the Sacrament of holy Baptism, and born Witness thereto in the Work of Redemption, when *Blood* and *Water* did run out of thy sacred Side. Hence John 19. 34. it is said: *There are Three that bear Witness in Earth, the Spirit, and the Water, and the Blood,* John 5. 8. and these Three agree in one. Thou hast also confirmed and sanctified this Ordinance by thy own Example, when solemn Baptism was Mat. 3. 15. conferred on thee in Jordan.

I thank and praise thee with my whole Heart, that thou, by Baptism, hast incorporated me into thy holy Christian Church, and thereby put me into a Communion of all eternal and heavenly Goods, purchased by thy Sufferings and Death. Thou hast also thereby cleansed and purified me from that dreadful Stain and poysonous Leprosie of original Sin. Thou hast forgiven me all my Sins, Debts, and Iniquities, out of pure Grace; and having washed me by the Washing of Water in the Word, thou hast blotted out all my Transgressions; so that not one of them remain to condemn me; since there is no Con- Rom. 8. 1. demnation to them that are in Christ Jesus. And because my Sins are thus forgiven, I am thereby set free from Death eternal, and from the Fear and Terrors of that which is temporal. Nor hath Satan any Power over me, since I am, as a living Member, inserted into thy spiritual Body. Thou hast translated me into the Kingdom of thy Grace, and betrothed me unto thy self for ever.

A Thanksgiving for Baptism.

And because I have thy self put on in my Baptism, I am also cloathed with thy Obedience, with thy Merit and Righteousness, with thy Holiness and Innocence, as with a Garment of Salvation, and a Robe of Righteousness. Thou hast saved me by the Washing of Regeneration, and renewing of the Holy Ghost. Thou hast made me righteous, when I was a Sinner; being baptized into thy Death, and made Partaker of all the Fruits resulting from it. I am ingrafted into thine Obedience and Merits, and of a Child of Wrath, I am made a Child of Grace: When I was a poor and wretched Creature, born of Man, thou hast begotten me from above, and after having received me into the Number of thy Children, sent into my Heart the Spirit of Adoption, crying: *Abba, Father!*

Thou hast thereby received me into thine eternal Covenant of Grace, and obliged thy self by thy Promise, to be my Father for evermore. Thou hast also given me the Right of Adoption, by which I lay claim on an heavenly Inheritance, even on eternal Salvation it self. In short: Thou hast, in Baptism, freely granted me the best and sublimest Good, thy beloved Son himself, who is become mine, with all the Benefits purchased by him; nay, with all what he is, and what he hath. What Hurt is there now in Sin; since Christ is my Righteousness? Wherein can Death harm me, whilst Christ is my Life? And what Power can the Devil have over me, whilst Christ is my Strength and my Victory? What can the World do me? Here is Christ, who hath overcome it.

Nay, I am not only intituled to a blessed Inheritance to be bestowed hereafter, but he hath saved me already, and, by Baptism, conferred

ferred *Salvation* upon me ; and therefore I do Tit. 3. 5.
but patiently wait for the *Glory* which is to
come. What Hurt can Want and Poverty,
Trouble and Misery, Persecution and Con-
tempt, do me ; since I am saved already ? All
the Goods of *Grace*, I have received in and with
Christ, and wait only for the Goods of *Glory*
to be display'd hereafter.

But, O Lord Jesus Christ, because I died
with thee; and was buried with thee in Ba-
ptism, do thou enable me, that whilst I live
in the Flesh, I may never live after it. Let my
Baptism be a fruitful Principle within me,
and let it be strong and active, to the subdu-
ing of my Flesh: That I may continue to die
daily with thee, through hearty Repentance
and Contrition ; for he that dies daily in him-
self, hath daily a new Beginning of Life
springing up in thee.

And seeing I am ingrafted into thee, my
Lord and my God, as a Branch into the Tree
of Life ; let me also bring forth living Fruits,
as a Branch of a living Vine ; not Fruits of
the old, but of the new Man ; not of the old,
but of the new Creature ; Fruits of the Spirit
and Righteousness. Let me daily consider,
that I am baptized into a new Life ; nay, that
I have put on thee, as the Gift of an eternal
Righteousness and Salvation, whereby thou
may'st live and abide in me, and I in thee.

Let me never forget that gracious Cove-
nant which thou hast established with me in
Baptism. Let me never break, or deny it,
either with Heart and Tongue, either with
an impious Life and Manners ; but grant that
I may always rejoice at, and be comforted by
it. Let me securely rely upon it; and being
protected by it against all Trials and Tem-
ptations of the World, be saved in this Co-

venant, which is firm and sure for ever and ever. *Amen.*

A Prayer for a due Preparation to receive the Lord's Supper.

O Gracious, loving, and bountiful Lord *JESUS CHRIST!* What great Love hast thou shewed to us, in ordaining this holy Sacrament, wherein thou givest us thy Flesh to eat, and thy Blood to drink? What can be uttered more comfortable than this: *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him?* For what is more comfortable for me, than to dwell in Christ? And what is more condescending in thee, than to dwell in me? When we dwell in thee, and thou in us, what Harm can we receive from Death or Hell? In thee we are protected from all Evil.

O Lord my God! What am I, that thou art pleased to give thy self unto me for Meat and Drink? I am Dust and Ashes, an impure Vessel, and yet thou puttest so noble and inestimable a Treasure in me! A Treasure discovering thy great Love, nay, which is so desirable and excellent a Pledge of thy Love, that 'tis impossible to find any more desirable or excellent, either in Heaven or upon the Earth. Thou hast given me indeed thy Spirit, as an *Earnest* of my Inheritance, whereby I perceive I am a Child of God: But in this holy Sacrament thou givest me also the Pledge of thy Body and Blood; whereby I know and understand that thou art my Brother, my Flesh, and my Blood.

What

What a glorious and excellent Token of my Redemption dost thou give me in the holy Sacrament, even thy Blood, which beareth Witness upon Earth of our Redemption! For altho' thy Spirit be thy Witness in our Hearts, it was thy Pleasure to give us likewise this external Sign and Seal of our Redemption, even thy Blood, to witness and cry in our Hearts. Hereby thou art pleased to help and support our weak Faith: For although thy Word powerfully confirms our Faith, yet is our Comfort greatly increased when we hear this Promise annexed to the Word: *This is my Body given for you, and my Blood shed for the Remission of your Sins.*

Therefore my Heart, why art thou oppressed with Sorrow, and overwhelmed with Grief? Why art thou cast down, my Soul? Why dost thou lie any longer under the Fear of Death and Damnation? Did not thy Lord and Redeemer die for thee? And doth he not give thee his Body and Blood, for a Pledge of thy Redemption, and for a Sign of his hearty Love to thee, and Union with thee, that neither Death nor Life may ever separate thee from him again?

O my Lord and my God, teach me with what an humble and thankful Heart I ought to receive so precious a Treasure. I that am unclean, come to thee who art the Fountain of all Purity: I that am poor and miserable, come to thee, who art infinitely rich and bountiful: I that am a Sinner, come to thee, who art the very Source of Grace and Bignity: I that am full of Sicknes and Sores, come to thee, who art the true Physician of Souls: I that am hungry and thirsty, come to thee, who art the true Bread from Heaven, and the Well-spring of Life. And thou, who
art

art the most holy, comest to me, who am, by Nature, most unholy, and unworthy to receive and entertain such a glorious, heavenly Guest.

Whoever heard of such wonderful Love, that the Lord of Lords should come to a poor, indigent Beggar? Yea, that such a poor, miserable Wretch, should enjoy the sovereign Lord of Heaven and Earth for his heavenly Meat and Drink? O let me never forget this Love! Help me always to contemplate thy Sufferings and Death, that my Soul being thereby nourished up in a spiritual, heavenly Manner, may be preserved at last unto Life everlasting: For whatsoever can quicken my Soul, and still the Hunger and Thirst of my Spirit is included in this thy Suffering and Death.

O do thou but prepare my Heart by true and unfeigned Faith, by sincere Repentance, Humility, and Love, worthily to receive this heavenly Treasure! What a noble and beautiful Tabernacle and Temple did *Moses* and *Solomon* prepare for thy Mercy-Seat! O prepare and adorn thou my Soul with the Light of Devotion, with the shining Gold of Faith, with the fair Curtains of Love and Humility, and with the Crown of a lively Hope! Increase and strengthen in my Heart all the spiritual Gifts and Graces: For how can my Faith be better confirmed, than by having the Forgiveness of Sins sealed to me by the Blood of Christ, and written upon my very Heart? How can the Love of God, and of my Neighbour, be more inflamed and raised, than by being strictly united to Christ himself, and to all true Believers, and made one Body by his blessed Blood and Body! And can there be a better Foundation to establish my Hope, than that immortal Food, whereby thou, O Lord, nourishest up my Soul into Life everlasting? O

Before the Lord's Supper.

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O my Lord and my God ! I humbly beseech thee, that as thou hast taken upon thee my humane Nature, thou wouldst make me Partaker again of thy divine Nature. Make me to love that which is pleasing to thee : Thy Will be my Will, that whatever is contrary to thy Will, may likewise be contrary to mine. And since now my Flesh and Blood is thine, and thy Flesh and Blood is mine ; grant that I may never hereafter yield up my Body to the Service of Sin, but dedicate it entirely to thy Honour and Service.

Make me also hereafter, by the Power of thy Flesh and Blood, both more willing and able to bear my Cross : Make me more patient in Affliction, more humble under Contempt ; more meek under Sufferings, more fervent and constant in my Love, and more devout in my Prayer ; that I may perceive the Virtue of thy Blood and Body, for sanctifying my whole Life ; and feel the Power of thy Redemption, for bringing forth Fruit to thy Glory. *Amen.*

A Prayer before Receiving the Holy Sacrament.

O Lord Jesus Christ, the good Shepherd and Bishop of my Soul, who hast said : *I am the Bread of Life, he that cometh to me* John 6. *shall never hunger, and he that believeth on me* 35. *shall never thirst.* I come to thee, and pray thee to prepare me by true Faith, and make me a worthy Guest at this heavenly Banquet. Feed me, thy poor Sheep, in the green ps. 23. Pasture of thy gracious Promise, and lead me to the clear Water of Life. Quicken and enliven my Soul, and lead me in the Paths of Right-

Righteousness, for thy Name's Sake. Make me fit to be entertained at thy Table, and fill my Cup with thy Love and Grace.

I am thy poor Sheep, coming to thy Pasture, to the Bread of Life, to the Fountain of living Waters. O thou true and delicious Bread coming down from Heaven, excite in me a spiritual Hunger and holy Thirst, that my Soul may pant after thee, as the Hart panteth after the Water-Brooks. Above all things, beget in my Heart a godly Sorrow, an unfeigned Contrition, and sincere Repentance for all my Sins; and then cloath me with the true Wedding-Garment of Faith, through which I may lay hold on thy infinite Merits, carefully preserving that my best Ornament and glorious Array, lest I be found an unworthy Guest at so worthy a Banquet.

Give me an humble and reconcileable Temper of Mind, that I may forgive my Enemies from my whole Heart. Weed up the Root of all Bitterness and Enmity out of my Soul, and plant true Love, Mercy, and Compassion therein; that I may love my Neighbour in thee, even all Mankind for thy Sake. O thou true and substantial Passover, of whom the Passover of old was but a Shadow and Type; be thou the Food of my Soul, and let me eat thee with the bitter Herbs of true and hearty Contrition, and with the unleavened Bread of a holy, penitent Life. I come unto thee with a Load of Sin and Misery; I present unto thee my Body and Soul, over-run with the abominable Leprosie of Sin: O thou most perfect Purity, purifie me with thy heavenly Grace.

Thy holy Body being taken down from the Cross, was wrapped in clean Linen: And, O that I may receive thee into such a clean Heart,

Heart, as may be pleasing and acceptable unto thee! O that I might embrace thee with a sincere Devotion, infold thee in the Arms of my Love, and embalm thee with the Myrrh of a broken Heart and contrite Spirit! The Bread coming down from Heaven was, as a Memorial, laid up in a Vessel of Gold in the Ark of the Covenant: O that I may keep thee continually present in a pure and undefiled Heart; in a Heart cleansed and preserved from all Hypocrisie and Profaneness. Heb. 9. 4.

Thou hast declared, O Lord: *They that are whole, need not a Physician, but they that are sick.* Mat. 9. 12.

I am sick, I have need of thee to be my heavenly Physician, even the Physician of my Soul. Thou hast said: *Come unto me all ye that labour and are heavy laden, and I will give you Rest.* Mat. 11. 28.

I come to thee, O Lord, laden with many Sins: Be thou pleased to take them away, according to thy Promises. I come unto thee as an unclean Person, cleanse and purifie me: I come unto thee as blind, O enlighten me! I come unto thee spiritually poor, O enrich me with thy Grace! I come unto thee as a lost Sheep, O do thou seek me! I come unto thee as a condemned Malefactor, O do thou pardon and save me!

O Jesus, the dearest Bridegroom of my Soul! deliver me from my self, and receive me into Union and Communion with thee: For in thee I live, in my self I must die: In thee I am made righteous, in my self I am all over Sin; in thee I am saved, in my self I am condemned. Come unto me, that I may conduct thee into the Chamber of my Heart, and freely enjoy the Sweetness of thy Love, and the Comfort of thy Presence. Revive me with the Relish of thy Love, with the Odour of thy blessed, everlasting Life, with the Taste of

of thy Righteousness, with the Beauty of thy Benevolence, with the Loveliness of thy Mercy, with the Ornament of thy Meekness, and with a profound, awful Reverence towards thy supreme Majesty and infinite Goodness.

John 6.
34, 56.

O my heavenly Physician! I here present before thee a dead Soul, O raise it up to Life! A sick Soul, O restore it to Health! A Heart void of all true and solid Virtue, O fill it with thy Grace, with thy Spirit, with thy Love, with thy Meekness, with thy Humility, and with thy Patience! Thou art the Bread of Life, feed and nourish me into Life everlasting, that I may neither hunger nor thirst to all Eternity. I shall be fully satisfied with thee, who art all in all unto me: Remain for ever in me, and let me remain for ever in thee, according to thy Word: *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. He that eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day.*

A Thanksgiving after the Receiving of the Lord's Supper.

O Thou most kind and loving, sweet and dear Lord Jesus Christ; accept, I beseech thee, of my Praise and Thanks for thy having fed and refreshed me with the most precious and inestimable Meat and Drink of thy holy Flesh and Blood. O what an unworthy Creature am I, and yet thou hast honoured me to that degree, as to let me eat at thy Table!

I thank thee, on this Occasion, for all thy Mercy and loving Kindness; for thy blessed Incarnation, for thy holy gracious Gospel, for
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thy bitter Agony and bloody Sweat, for all thy painful Sufferings, for thy being reviled and spit upon, for thy being crowned with Thorns, for thy Wounds and Sorrows, for thy Tears and Groans, for thy Crucifixion and lamentable Death, and for all thy Benefits which thereby thou hast purchased for me. I thank thee for the fulfilling of the Law, for the Remission of my Sins, for the perfect Ransom and Satisfaction offered for my Transgressions, for my Reconciliation to thy heavenly Father, for thy Righteousness freely applied to me, for my Sanctification by the Holy Ghost, and for Life eternal.

All those Benefits thou hast freely bestowed upon me by true Faith, and hast assured me of them by the most precious Pledge of thy Flesh and Blood exhibited in this Sacrament. How couldst thou have given me a more endearing Evidence of thy Love, and a greater Security of the Remission of my Sins, and of eternal Life? Grant that I may never forget so fervent a Love, but remember continually thy Death and Sufferings, whereon it is grounded. Let thy holy Flesh and Blood hallow and bless my Soul and Body, and preserve me from all Sins.

O my Redeemer and Saviour, do thou live in me, and let me live in thee! Do thou abide in me, and let me abide in thee: Expel out of my Soul all vicious Inclinations, and do thou alone keep Possession of the Temple of my Heart. My Soul hath espoused her self unto thee, and thou hast betrothed and united thy self unto her for ever and ever. Thou hast raised her out of the Dust, and by uniting her unto thy self, the King of all Kings, hast endued her with no less than a Royal Prerogative: Why then should she make her-
self

self again a Slave unto Sin, and a Vessel of Uncleanness? Why should she forfeit her Worth and Dignity, by the Vanity and Folly of Sin, and make her self unfit for so Royal a Husband?

O do thou adorn my Soul with spiritual Ornaments, with heavenly Beauty, with a strong Faith, and a burning Love; with a well-grounded Hope, and unfeigned Humility; with a holy Patience, and a fervent Prayer; with tender Meekness, and a hearty Desire after thee, and after Life eternal; that whether I eat or drink, sleep or wake, live or die, I may firmly abide in, and sweetly converse with thee, my Lord and Redeemer. Be pleased to live with me, and in me; and suffer me to live with thee, and in thee again: That I may eat and drink with thee, speak and sing of thee, think and meditate on thee: That at last I may fall a-sleep in this Faith; and being raised up again at the last Day, I may enter into thy eternal Joy and Glory. *Amen.*

*A Contemplation of the Person which suffers,
and of the Causes of the Sufferings of Jesus
Christ.*

O My Lord and my God, grant me truly to know and consider that Person, who hath suffered for my Sake: Is not he the only begotten Son of God, his dearest Son, the Son of his Love? Why then was he given up
Phil. 2. 8. to so shameful a Death, even the Death of the Cross? Is not he, of whom the Father did
Mat. 3. 17. testify from Heaven: *This is my beloved Son, in whom I am well-pleased?* Why then must he endure his Wrath, and bear his Indignation?

Is not he the Lord of Glory? Why then was he reviled by Sinners, and delivered into the Hands of the Wicked? Is not he the strongest and most *mighty*? Why doth he then become so weak, as to suffer himself to be crucified? Is not he the eternal and omnipotent God? Why then did he undergo so unspeakable a Grief and Torment? Is not he the innocent and unspotted *Lamb* of God? Why then was he carried away to so bloody a Slaughter?

1 Cor. 2.
8.

Isa. 9. 6.

Rom. 9. 5.

1 Pet. 1.

19.

O that tender Body, that holy and undefiled Body, how is it wounded? O those holy Hands, with which he blessed us; and those holy Feet, which walk'd in the Paths of Peace; how are they pierced through? O that amiable Mouth, and those purple-colour'd Lips, how are they now turned so pale? O that sacred venerable Head, how is it now torn with Thorns, and disfigur'd by the Enemies Rage? O blessed Heart, full of Love, how dost thou appear through the opened Side of my Redeemer? O let the pure and divine Blood of thy Heart, gushing forth out of thy Side, wash me from all my Sins. O those kind and lovely Eyes, which were brighter than the Sun, how are they now darkned and obscured? How movingly, how affectionately did they look? How did they run over with Water, like Fountains of Tears and Springs of Love?

Whatever we do behold in him, is woful, and worthy of Compassion in the Spectator. He is so bruised, that there is no Soundness in all his Body. These are the Scourges, these are the Punishments due to my Sins: 'Tis mine Iniquity which hath wounded him so! O what Profoundness and Mystery! What transcendent a Love! My Sins are punish'd on the most holy Body of Christ! This is the perfect Sacrifice whereby I am to be reconciled

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to God! And nothing less than such a one can make that Propitiation for me.

The Holy One bears mine Iniquity, the Righteous mine Unrighteousness; he that is pious, bears my Wickedness; and the innocent taketh my Guilt upon him; the Lord giveth himself up for his Servant, the Son of God for the Children of Men! The King of Glory is clothed with our Shame: God offers up himself for his Creature, the Redeemer for the Prisoner: He that is God of all the Earth, for wretched and forlorn Men: The Blessed one, nay, even he who is Blessing it self, delivers himself up for the Cursed; and he that is happy and glorious, for them that are condemned: The Life giveth it self for the Dead.

'Tis I that have sinned, but what Evil hath this innocent Lamb committed? O Lord, thou wert abased for my Pride; thou wert scourged for my Disobedience; thou wert wounded and afflicted for my Lust and Luxury. I deserved Death, and thou didst die: I was sold by Sin, and thou, becoming my Ransom, didst pay the highest Price for my Redemption. O my Lord Jesus, how can any Sin be so great and grievous, as not to be paid and atoned by this inestimable Treasure? How can any Iniquity be so abominable, as not to be blotted out by those bitter Revilings, Pains, and Agonies thou hast undergone? And what Multitude of Sin can be so great, as not to be taken away by so perfect an Obedience, so unspeakable a Patience, so incomparable a Meekness, so profound a Humility of this high and holy Person?

O my God, how is it possible thy Wrath should be so very hot, as not to be appeased by such an Obedience and Sorrow, by such Tremblings and Agonies, by such bloody Sweat

and

and bitter Death? Be therefore merciful unto me, O God! Do not regard my Sins, but receive me into Grace and Favour, and let me for ever enjoy the Benefits resulting from the precious Blood shed for our Sins by thy beloved Son Jesus Christ. *Amen.*

A Thanksgiving for the Sufferings of Jesus Christ, and for our Reconciliation with God.

O Lord Jesus Christ, thou holy, meek, innocent, and unspotted Lamb of God, taking away the Sins of the World: Unto thee do I offer up humble and hearty Thanks for thy most holy Suffering and Death; for thy exceeding Grief that overwhelmed thee, even unto Death; when all the Sorrow of the World, all the Anxiety, Fear and Terror, Trembling and Heaviness of all humane Hearts, was laid upon thee!

Who can be able to reach with his Thoughts; and to express with his Words, this thy internal Suffering which thou hast endured in thy Spirit? O great Distress of Soul! O Agony of Heart! O Anxiety of Spirit! O dismal Pangs of Death! O Sweat of Blood! with what a grateful Heart ought I to regard you? O Lord, thou hast really tasted Death for all: Thou hast felt those Pangs and Conflicts which were to fall upon all Men. The *Sting* of Death, 1 Cor. 15¹ which is Sin; and the Strength of Sin, 56 which is the Law, together with all its Threatnings, Terrors, and Curse, have most dreadfully tormented thee. For all this I thank thee, O my most faithful Redeemer.

I thank thee also for thy fervent Prayer and humble Prostration in the Garden: Like-

wise for the perfect Resignation of thy self unto the Will of thy heavenly Father : I thank thee for thy Bands, which thou didst suffer for me as a Malefactor, in order to set me free from the Chains of eternal Damnation : I thank thee for the Stripes, which thou hast endured for my Sake, and for the Scourges to which thou hast exposed thy self : I thank thee for thy great Patience, Meekness, and Humility, by which thou hast made Atonement for my Disobedience and Pride, Ambition and Anger, Wrath and Revengefulness.

I thank thee for submitting thy self to the Sentence of a most shameful Death on the Cross, only to redeem me from the severe Judgment of God, and from the dreadful Sentence to be pronounced at the last Day : I thank thee for thy Crown of Thorns, which thou didst wear, in order to purchase for me an eternal Crown of Glory : I thank thee for thy painful Crucifixion, and the Readiness in having thy Hands and Feet nailed down to the cursed Tree of the Cross, to rescue me thereby from the eternal Curse entailed on Mankind.

O thou holy Sacrifice ! O thou unspotted Body, O thou meek Heart, to what excessive Pain did my Sin put thee ! O thou venerable Head, how lamentably wast thou torn by Thorns ! O thou beautiful Countenance, how wast thou disfigured by the Enemy ! O ye Eyes, brighter than the Sun, how pitifully did ye look ! O ye pure and modest Ears, what horrid Blasphemies were poured out upon you ! O ye blessed Hands, how cruelly were you manacled ! And ye peaceful Feet, how were ye pierced through ! O thou holy Body, thou dear and worthy Temple of God, how naked wast thou stript, goar'd and wounded ! God

hath

hath not spared in the least his only begotten Son, that he might make a full and perfect Atonement both by his inward and outward Pains and Sufferings.

O my God, how violent is thy Wrath against Sin? O my Lord Jesus Christ, how fervent is thy Love to Mankind? Thy Soul within feels nothing but Terror and Agony; and thy Body without, is full of unexpressible Pain and Misery; so that both Soul and Body tasted the Bitterness of Death and Hell in a high degree. Therefore didst thou cry with a loud Voice: *My God! my God! why hast thou forsaken me?* For all this I thank thee, most gracious Saviour, with all my Heart and Soul.

I thank thee also for thy kind and loving Intercession, made for them that crucified thee. I am the Person, O my Lord, that crucified thee by his Sins, whilst thou didst make Intercession for obtaining my Pardon. I thank thee for that comfortable Word: *To Day thou shalt be with me in Paradise;* and I beseech thee, O Lord, to remember me also in thine eternal Kingdom, and open to me the Gates of Paradise, when I am in my last Conflict and Agony. I thank thee for that Word spoken to thy beloved Disciple: *Behold thy Mother!* And I do confide, that thou wilt receive me also into thy Care and Protection, and comfort me in my Crosses and Sufferings.

I thank thee for thy great Anxiety, that encompassed thee when thou didst cry out: *My God! my God! why hast thou forsaken me?* O do thou not forsake me in the Hour of Death, but let me feel that thou art my God, even in the midst of Crosses and Tribulations. I thank thee for thy holy Thirst, which was carried out towards me and my Salvation. O do thou quench my Thirst with the

Joh. 4. 14. Water of Life, and be unto me a Well of living Water, springing up into Life eternal.

John 19. 30. I thank thee for that comfortable Word: *It is finished*; for thereby didst thou declare, that all things requisite for bringing about the great and marvellous Work of our Salvation, were now accomplished. I thank thee for

Luke 23. 46. thy last Word spoken on the Cross: *Father, into thy Hands I commend my Spirit*; upon which Words thou gavest up the Ghost, and didst atone for my Sins by thine innocent Death.

I thank thee for that holy Wound which John 19. 34. was made in thy *Side*, and for that Treasure of Blood which came out of it, being the Price and Ransom paid for our Sins. O my Lord Jesus! here is a perfect, an equivalent, nay, an overflowing Price for my Redemption. No Sin can be so black and odious, as not to be atoned for; and even atoned for abundantly, by such Sufferings, by such a Death of so high and exalted a Person. No Multitude of Sins can be too great for so precious a Ransom, and no Sin can be so abominable, as not to be blotted out by so ignominious, by so detestable a Death.

Thou hast now once accepted, dear Father, of this perfect Satisfaction for my Sins; thou wilt not therefore require it any more of me. Thy Justice is answered fully and perfectly, to this very End, that thy Mercy may be poured out upon me abundantly. This Sacrifice of Propitiation entirely holy and unspotted, hath made so perfect an Atonement for me, that thou canst never be wroth with me hereafter. O let thy Goodness and Mercy meet me, and let Righteousness and Peace kiss each other: I confess with all thy Saints, and say: Ps. 45. 24. *In the Lord my God I have Righteousness and Strength.* Unto thee be all Praise and Glory now and to all Eternity. Amen. A

*A comfortable Thanksgiving for, and Contem-
plation of the Sufferings of Christ.*

O Holy and gracious Lord Jesus Christ, we give thee most humble and hearty Thanks for thy deep and anxious Sorrow, wherewith thy Soul was afflicted for our Sake, even unto Death. Hereby hast thou removed from us everlasting Grief and Sorrow, and purchased for us eternal Happiness and Joy. We thank thee for thy humble Prostration before thy heavenly Father, thereby to procure unto us his paternal Grace and Favour, and keep our Faces from everlasting Shame and Confusion. We thank thee for thy holy Prayer and Obedience, wherein thou didst entirely offer up thy Will to thy Father, saying: *Not my Will, but thine be done*; thereby to make Atonement for the Evil committed by our own Will, to heal its various Distempers, and to sanctifie us in the Will of God. Matt. 26.
39.

We thank thee for thy bitter Agony, whereby thou hast broke the Power of Death, subdued it, and taken away its Sting. We thank thee for thy holy Sweat, which, in Drops of Blood, fell down to the Ground; thereby to sanctifie our cold and anxious Sweat in the Hour of Death, and to turn the Pangs thereof into a quiet Sleep and Repose.

O thou innocent and unspotted Lamb of God, we thank thee for thy being taken, that we might be set free; for thy being bound, that we might be released from Sin; for thy being falsely accused, that we might be absolved before the Tribunal of God; for thy being smitten in the Face, that we might have Peace.

O thou meek and patient Lord, we thank thee, that for our Sake thou hast been mocked, to atone for our Follies, and to become unto us an eternal Wisdom; that thou hast been spit upon, to deliver us from Shame and Confusion; that thou hast been blasphemed and insulted, to raise us to Honour and Glory; that thou hast been scourged, to satisfy for our Self-Will and Disobedience. O thou King and Lord of Glory, we thank thee, that for our Sake thou wast in Derision clothed with

Joh. 19.2. a *purple Robe*, to purchase for us the Wedding-Garment of Honour: Thou wast crowned with Thorns, to gain for us a Crown of Righteousness; thou wast mocked with a Reed put into thy Hand, that the bruised Reed of our Faith might not be broke and destroyed for ever: Thy holy Head was smitten therewith, that we might lift up our Heads with the greater Joy and Confidence.

O thou kind and precious Lord, we thank thee heartily for thy having been presented to the People, when *Pilate* said: *Behold the Man!* All this didst thou undergo, that thy heavenly Father might also behold our Misery, and commiserate us in our deplorable Condition for thy Sake. Thou, dearest Saviour, wast rejected and denied by thy People, to be made the Corner-Stone of the Church of true Believers. Thou wast sentenc'd to Death for our Sake, to deliver us from the Sentence of eternal Death and Damnation.

O thou most humble and righteous Servant of God, thou most obedient Son of thy heavenly Father! We thank thee, that thou thy self didst cheerfully bear thy Cross to John 19. 17. *Golgotha*, to teach us thereby, that we also should take up our Cross willingly, and follow thee whithersoever thou goest: We thank thee

thee for thy being nailed to the Cross, thereby to be made a Sacrifice for our Sins. We thank thee for thy being crucified amidst two *Thieves*, and numbred with the Transgressors; John 19. 18. for thou hast done no Evil, nor any Guile was ever found in thy Mouth; yet hast thou bore the Iniquity of others, to be our Propitiation by thy own Innocence. We thank thee for the horrid Revilings and Blasphemies thou hast endured on the Cross, to free us thereby from everlasting Shame and Confusion.

O thou Blessed of the Lord, we thank thee for thy being made a Curse on the Tree, that all the Nations of the Earth might, in thee, be blessed. Thou art the fairest among the Children of Men, and yet becamest thou a Worm, to make us fair and acceptable unto God. Thou wast the most despicable among Men, in order to render us great and glorious. Thou didst hang on the Cross without the least Help and Comfort, in order to purchase us an everlasting Joy and Comfort. With a naked and bloody Body didst thou expire, that we might be cloathed for ever with the Garment of Salvation, and the Robe of Righteousness.

O thou eternal High-Priest, our only Mediator, we thank thee for thy Prayer offered up on the Cross on our Behalf, and for the strong Cries and *Tears* poured out before thy heavenly Father. Heb. 5. 7. We thank thee for thy comfortable Word: *To Day thou shalt be with me in Paradise*; opening thereby the Door of Paradise to poor and penitent Sinners. We thank thee for thy great Anxiety of Soul, which drew these Words from thee: *My God! my God! why hast thou forsaken me?* For this was done, that we might not be forsaken by God for ever.

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We thank thee for thy holy Thirst on the Cross, and for thy tasting of Gall and Vinegar, whereby thou hast redeemed us from eternal Thirst, and from the Bitterness of Hell: We thank thee for that comfortable Word: *It is finished*; intimating thereby, that Sin is now destroyed, God reconciled, the Scripture fulfilled, and an eternal Redemption wrought out. We thank thee for thy holy Death, and for thy last Word spoken on the Cross; for thereby all our Sins are atoned, Life is restored, and all believing Souls are committed in Christ into the Hands of the heavenly Father.

Mark 15. 43. Let us now, O thou blessed and gracious King; let us with *Joseph of Arimathea*, in a holy Boldness, take down from the Cross thy sacred Body, and wrap it up in the clean Linen of a pure Faith and of an undefiled Conscience: Let us imbalm it with the bitter *Myrrh* and *Aloes* of an unfeigned Repentance and hearty Contrition; and let us lay it up in a Heart purified by Faith, as in a new Sepulchre, that thou alone, and none beside thee, may rest therein. And O that this Sepulchre might be sealed with thy divine Spirit, that neither World nor Devil may ever steal thee away out of our Hearts; that we may never lose thee, but die with thee, rise and live in thee, ascend up to Heaven unto thee, and abide with thee for ever and ever. *Amen.*

Another

Another Thanksgiving for the Sufferings of
C H R I S T.

O Lord Jesus Christ, thou faithful Lover of my Soul! I render unto thee Praise and Glory, Honour and Thanksgiving, for thy abounding Love and Desire to suffer for me; since thou so freely didst meet thine Enemies, and surrender thy self into their cruel Hands. I thank thee for thy Bands and Stripes, for thy being reviled and buffeted, for suffering thy Face to be covered and spit upon in the House of *Annas* and *Caiphas*; where thou wast also denied by *Peter*, and condemned by the High-Priest. Matt: 26.
67.

I give thee Praise, Honour, and Thanks, for thy Readiness in suffering for me; and I implore thy Mercy to enable me, that I may suffer for thee again with a free and willing Heart, offering up my self entirely to thy Honour and good Pleasure. Let me be filled with thy Love and Grace, and extinguish thereby all the Remains of Self-Love: Nay, let all my Senses and Thoughts, Desires and Affections, be recollected in thee alone, and continue united to thee for ever.

I thank thee, my dear Redeemer, for all the Shame and Reproach endured by thee in the House of *Pilate*. I thank thee for all the weary Steps thou didst take to *Herod*, and for all the false Accusations, Scorn, and Abuses, thou didst bear every where. I thank thee for thy incredible Patience and Meekness, and for that great Contempt which thou didst undergo in the House of *Herod*, being arrayed in a gorgeous Robe, and used with the utmost Scorn and Disdain. O do thou plant in me a true and unfeigned Humility, to despise there-

Heb. 13.
13.

thereby the vain Honour and Glory of this World, and to conform my self to thy meek and humble Life. Give me a lively Sense of my own Nothingness, that with an Evenness of Mind I may pass through good Report and evil Report, and bear, without any Concern, if I be despised by others. Let me never seek after temporal Honour, nor let me ever be uneasie when I am unknown to and neglected by the World, or even when I am vilified and despised; but let me go forth with Joy, and bear thy Reproach.

O Lord Jesus Christ, I give thee Honour and Praise for all the bloody Stripes thou hast endured; for the scarlet Robe and painful Crown thou hast worn; and for all the Marks of Ignominy, Shame, and Disgrace, thou hast bore: I thank thee for thy being scourged and reviled, buffeted and spit upon: I thank thee for thy having been brought forth to the People in a despightful Manner, and by *Behold the Man!* presented to the Multitude. I thank thee for thy being condemned by thy People, and even postponed to a Robber: I thank thee for thy Submission to the Sentence of Death, pronounced against thee by *Pilate*, and condemning thee to the Death of the Cross. I thank thee for thy having been led away in Contempt to the Place of Execution, and there numbred with the Scum of Mankind, as one of the greatest and most odious Offenders. I thank thee for the Cross which thou didst bear on thy Shoulder to *Golgotha*; and for having all this endured, suffered, bore, and undergone for me and for my Sake.

O give me Grace, that, according to the Example thou hast set me, I may patiently bear my own Cross, and with a willing Obedience submit to the paternal Correction my heavenly Fa-

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Father is pleased to bestow upon me. Grant that in the Midst of Troubles and Adversities, I may praise and glorifie thy Name, and with a ready Resignation of my own Will, offer up my self unto thee in all things, according to thy own good Will and Pleasure.

O Lord Jesus Christ, I praise and thank thee for exposing thy Body to be stript, and for suffering it to be crucified in so infamous and painful a Manner. I thank thee for the deep Wounds that pierced thy Hands and Feet, and for the precious Blood, which so plentifully came out of them. I thank thee for that great Contempt of thy being crucified amidst two Thieves, and for thy being mocked, reviled, and blasphemed on the Cross. By these various Sufferings thou didst shew what was due unto me for my various Sins and Transgressions. I praise and thank thee for the sacred seven Words uttered by thee on the Cross, when thou didst pray for thine Enemies, promise to the penitent Thief an Entrance into Paradise, and commit thy Mother unto thy beloved Disciple.

I beseech thee, O Lord, by all the tender Drops of thy precious Blood, and by all thy inward and outward Anxieties, to strip me entirely from all irregular Love to the Creature, and enable me to follow thee in Poverty of Spirit, and earnest Denial of my sinful Desires; that after having put off the old Man, I may be cloathed again with the Raiment of thy Innocence, Obedience, and Righteousness. Do thou turn my Heart to thee alone, and let me see in Spirit thy Paradise, thereby to comfort me under my Crosses and Afflictions. Let all my Lusts be crucified with thee; nay, let me be fastned to the Cross with the Nails of Love, that thy Crucifixion being continually be-

before mine Eyes, and in my Heart, may make me thoroughly conformable unto thy blessed Image.

I honour and praise thee, O Lord Jesus Christ, for that bloody Sacrifice offered up in this holy Body, full of Bruises and Sores, of Wounds and Maladies, from the Crown of the Head to the very Sole of the Foot. I thank thee for the great Anxieties of thy Heart and Soul, for thy being deprived of all Comfort within and without, when thou didst cry on the Cross: *My God! my God! why hast thou forsaken me?* I thank thee for thy holy Thirst, for the Gall and Vinegar thou didst taste for my Sake: I thank thee for that comfortable Word: *It is finish'd*; and for thy last Word when thou didst commend thy Spirit into thy Father's Hands, and gavest up the Ghost: I thank thee for thy bitter Death, when thine Heart did break, and thy Soul depart from thy holy Body.

I thank thee for the opening of thy Side, out of which came Blood and Water: And I do beseech thee, by thy painful Death, Blood, and Wounds, to let me enjoy the Benefit of them for the Remission of all my Sins, and for the attaining thereby Life eternal. Grant that I may die with thee to the World, and to all worldly Lusts, and live unto thee and unto thy Will. Quicken and refresh me by thy Wounds, as by a Fountain of Salvation, that my Soul being washed and cleansed by thy Blood, may depart from hence pure and undefiled, and may abide united to thee for ever.

O Lord Jesus Christ, I honour and thank thee that thy holy Body, taken down from the Cross, was wound up in fine Linen, and being embalmed with Spices, laid in a new

Se-

A Thanksgiving for the Resurrection of Christ. 175

Sepulchre: And I beseech thee, O Lord, let my Soul find Rest in thy Wounds, and let my Body sleep in the Earth, which thou, after the first Curse, entail'd upon it, hast hallowed again, and blessed by the Burial of thy sacred Body, till thou at the last Day shalt raise my Body again to Life everlasting: That I may then live with thee, my Redeemer; and seeing thee in my Flesh, enjoy thy glorious Presence for ever and ever. *Amen.*

A Thanksgiving for the triumphant Resurrection of Jesus Christ, and for the Benefits resulting from it.

LORD Jesus Christ, thou strong Lion of the Tribe of *Juda*; thou invincible Hero, thou mighty and victorious Prince, thou strong *Samson*, thou Destroyer of Sin, thou Conqueror of Death, thou Vanquisher of the Serpent, and Subduer of Hell: I heartily thank thee for thy victorious and joyful Resurrection, by which thou hast abolished Death, and brought *Life* and Immortality to Light. Thou ^{2 Tim. 1.} hast shewn thy self to be the omnipotent ^{10.} Lord, who hath the *Keys* of Hell and of Rev. 1. 18. Death, who openeth, and no Man shutteth. Thou wast dead, and behold, thou art alive Ch. 3. 7. for ever and ever.

Thou hast deliver'd thy People from Death, and redeemed them from Hell. O *Death*, 1 Cor. 15. where is thy Sting? O Grave, where is now ^{55.} thy Victory? But Thanks be to thee, who hast given us the Victory. Thou hast been ^{Hosea 13.} Plagues to Death, and a Destruction to the ^{14.} Grave: Thou hast swallowed up Death in ^{Ila, 25. 8.} Victory, and wip'd away all Tears from off
our

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Hosea 6. 1, 2. our Faces. Come, let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up: After two Days will he revive us, in the third Day he will raise us up, and we shall live in his Sight.

Pf. 16. 9, 10. Therefore my Heart is glad, and my Glory rejoiceth, for God hath not left this Soul in Hell, neither would he suffer this holy One to see Corruption: Thou wast forsaken of God for a little while, but with Honour

Isa. 53. 8. and Glory art thou crowned: Thou art taken from Prison, and from Judgment, and who

Pf. 118. 22, 23. shall declare thy Generation? The Stone which the Builders refused, is become the Head-Stone of the Corner: This is the Lord's doing, and it is marvellous in our Eyes: The

Pf. 15. 17. Voice of Rejoicing and Salvation is in the Tabernacles of the Righteous: The right Hand of the Lord doth valiantly: The right Hand of the Lord is exalted; the right Hand of the Lord bringeth mighty things to pass: I shall not die, but live; and declare the Works

Pf. 110. 7. of the Lord. Thou hast drunk of the Brook in the Way, therefore thou hast lifted up thy Head.

John 11. 25. Thou art truly the Resurrection and the Life, he that believeth in thee, tho' he were dead, yet shall he live: Thou art the Life of thy Believers, and therefore they can never die; for thou, who art their Life, diest not. O my Lord, thou art gone forth as the fair Morning, thou art risen with Power and Majesty in an Earthquake, thy holy Angels shew us the Sepulchre, and tell us, why seek ye the Living among the Dead? Come, see the Place where the Lord did lie. What diligent Ministers were those thy holy Watchmen, waiting at the Sepulchre till their Lord arose?

A Thanksgiving for the Resurrection of Christ. 177

O most bountiful Lord, thou didst first appear to grievous Sinners, to *Mary* and *Peter*, ^{John 20. 17.} and didst raise their Spirits by this joyful Message: *Go to my Brethren, and say unto them: I ascend unto my Father, and your Father, and to my God, and your God.* Thou didst join thy self to thy sorrowful Disciples in their Way to *Emmams*, and expound to them the Scri- ^{Luke 24.} ptures. Thou camest to thine Apostles, when the Doors were shut, shewing them the Wounds ^{John 20.} of thy Hands and Side, thereby to heal the Wounds of their bleeding Unbelief: It was Love which made thee eat with them; and for a Testimony of thy being really alive, thou didst feed them with the Fruits and Benefits of thy Resurrection by that comfortable Word: *Peace be unto you!* This Peace comprehending on one Hand, all the Riches of heavenly Goods and Blessings, God's Love and Favour, Remission of Sins, Righteousness, Victory, Comfort, and eternal Joy and Happiness: And on the other, a full Assurance of the Conquest gained over Sin and Death, over the Devil and Wrath, over Curse and Darkness, over Hell and Damnation; since without this Victory, no Peace could be conferred upon us.

O thou sweet and amiable, comfortable, living and eternal Peace! Thou precious Fruit of the Resurrection of Christ, O do thou come into my Heart, and quicken my Soul: For in this Peace we can rejoice, according to the Joy in *Harvest*, or as Men rejoice when they di- ^{1Sa. 9. 3.} vide the Spoil. Thou didst, O Lord, after thy Victory, divide the Spoil of Immortality, and the costly Garments of Righteousness, as *Samson* did on his Wedding-Day, when he had slain the *Philistines*.

Let us also rise with thee, O Lord, from the Grave of our Sin, by true Repentance:

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Let

Let us have part in the first Resurrection, that the second Death may have no Power on us. Do thou rise in us, and live in us: Do thou conquer in us the World, Sin, Death, Devil, and Hell: Do thou comfort our Souls in Trouble and Sorrow, by the Word and Spirit of Peace. Do thou also, by the Power of thy Resurrection, raise my Body on the last Day unto eternal Life. Then wilt thou say: Awake and sing, ye that dwell in the Dust; for my Dew is as the Dew of Herbs. Then shall my corruptible Body put on Incorruption, and this Mortal must put on Immortality with Power, Honour, and Glory, being now fashioned like thy glorious Body. Here our Life is hid with thee in God, but when thou, who art our Life, shall appear, then shall we also appear with thee in Glory. Grant this, O my blessed Redeemer, for the Sake of thy Death and Sufferings. *Amen.*

A comfortable Prayer relating to the Wounds of our Lord Jesus Christ.

O most kind and bountiful Lord Jesus Christ, thou art full of Love and Mercy: Thou wast wounded for my Transgressions, and bruised for mine Iniquities: Thou hast shewn the Print of the Nails in thy Hands, and the Thrust of the Spear in thy Side, not only to thy wavering *Apostle*, but to me also, that I should contemplate them in Faith, and be thereby convinced of thy hearty, fervent, and divine Love; of thy Love, worthy to be set on my Heart as a Seal, and to be kept there for ever and ever.

I be-

I beseech thee, O Lord, give me a due Sense of the Greatness of thy Love toward so undeserving a Creature, and let me regard thy Wounds and Bruises, as so many Seals and Witnesses of thy flaming Affection towards me. Do thou print thy Wounds as so many Characters of Love in my Heart, that I also may be graven again upon the *Palms* of thy Hands, *I sa. 49. 16.* nay, upon thy Heart it self. And as the Heart is the very Seat of Love, so hast thou suffered thy Side to be opened by a Spear, that we might have a full and free Prospect into thy Heart. Thy holy Wounds are as so many Pledges of Love, assuring us, that thou wilt love us for ever. Thou hast done away, and nailed to the *Cross*, the Hand-writing of Ordinances which was against us, and hast given us an Assurance of thy Love and Favour, written with thy own holy Blood. *Col. 2. 14.* Hereby hast thou obliged thy self to love us with an eternal Love.

And that we might not fear any Guile or Deceit, thou hast freely opened thy Side unto us, and shewing us thy Heart, invited us as it were, in these Words: " Behold here, " beloved Soul, my Heart, free from De- " ceit and Fraud. I will even keep these " Prints and Characters of Love in my glo- " rified Body, as an eternal Pledge, Security, " and Evidence of my immortal Love; of a " Love which shall never cease, never fail, ne- " ver be extinguished.

O my Lord Jesus! I thank thee heartily for that most precious Treasure of my Redem-
ption which gushed out of thy holy Wounds,
and could no where else be found, but in
these thy bleeding Wounds. O Lord, 'tis
thine infinite Love and Kindness that hath
opened to us those Fountains of Salvation

which do so loudly declare thy overflowing Love and Benignity!

As great Streams proceed from their first Source and Well-Spring, and water the dry and barren Ground; so doth also thy Love communicate it self by various Motions and Emanations, and seeks a dry Soil, whereon to bestow it self. This is the true Water of Life, streaming forth out of thy Heart, and refreshing such Souls as are destitute of Comfort, and thirsty after thy Grace. O Lord, the dreadful Pains and Agonies of Death thou hast endured for me, would have been sufficient Pledges of thy Love; but thou hast also kept the Marks of thy sacred Wounds in thy glorified Body, to be unto me a constant Comfort, and an everlasting Testimony of my eternal Redemption, and of thy flaming Love towards me, that I might seek the Treasure of my Salvation in thee alone, and in thy holy Wounds. O my God, let my Heart be there, where this my Treasure is.

O my blessed Redeemer, let thy Wounds be the Springs of my Comfort: When Satan magnifies my Sins, represents to me the Wrath of God, and, like a roaring Lion, seeks to devour me; then do thou, O Lord, shew me thy Hands, Feet, and Side, that in this comfortable Mirror, I may behold the Heart of my Father in Heaven, full of Love and paternal Affection, and be comforted by that eternal Propitiation thou hast offered for me. When my Heart is in Sorrow and Distress, then let me contemplate in Faith thy merciful bleeding Wounds, opened for an Assurance of thy Pity and Compassion towards me. 'Tis through the tender Mercy of God, that thou, the Day-spring from on high, hast visited us: Thy opened Side is now become a Door

Door of Grace to Souls laden with Sorrow, and wounded by the fiery Darts of Satan. Thy Heart was pointed at by the Thrust of the Spear, that my Heart might be freed from Anguish and Torment. Let therefore the Pains of thy Heart convey a lively Comfort into my Heart, and let it relieve me in any Pain and Grief that may befall me.

O my Lord Jesus Christ, let the Marks of thy Wounds draw my Heart continually after thee: Let me behold those Wounds by Faith, which, in the State of thy Exaltation, (where they are now glorified with thy Body that beareth them) are contemplated by the blessed Angels and Souls, as an eternal Monument of Victory, and as an Object begetting everlasting Joy, Love, and Exultation. Draw me therefore after thee with the powerful Cords of Love, displayed in thy sacred Wounds, and raise my Mind above the things of this World. Let my Love return thither again, whence it was first derived.

O my blessed Redeemer! Let also thy Blood cleanse and purify my Heart, and mortify therein all disorderly Lusts and Affections; for since the Heart of Man is not only naturally corrupt and defiled, but also the very Source from whence all other Sins do proceed; thou hast therefore permitted thy Heart should bleed through thy Side, that by the Blood of thy Heart the Sins of my Heart might be drowned and destroyed.

I beseech thee also, my dear Redeemer, to stir up in me a true and unfeigned Love to my Neighbour; for as thy pierced Side was freely exposed to the View both of thy Friends and Enemies, and as thou didst die for us, even whilst we were thine Enemies; so be pleased to inspire me also with a universal

Love and Benignity, and let the Sight of thy Wounds beget in me even a Love to my Enemies, readily forgiving the Injuries they do to me, and never desiring to see 'em ever revenged. Thou, O Lord, didst not cry out on the Cross: *Father, revenge me of mine Enemies*; but, *Father, forgive them*. And what can be the Cause that mutual Love and Kindness waxeth so cold in these Days, if it be not the gross Ignorance of thy Sufferings? For whilst Men do not regard thy holy Wounds, as so many Fountains of Love, opened for the Salvation of Souls, they neither give thee Thanks for so unspeakable a Mercy, nor do they desire to drink of these Rivers of Love that stream out of thy blessed Wounds.

Grant me also, my dear Redeemer, that I may find my Rest in thy holy Wounds, seeing no Rest is to be found any where else.

Gen. 8. 9. Like as *Noah's Dove* found no Rest for the Sole of her Foot, until she returned to him into the Ark; so when my Soul can find no Rest in the great Waters of Afflictions, then let her flee to thy Wounds for Rest and Protection.

Pf. 38. 3. When my Sins awake, and mine Iniquities
4. — go over my Head; when they are as a Burden too heavy for me, and appear exceeding sinful: When there is no Soundness in my Flesh, nor Rest in my Bones, because of my Sin; when I roar, by Reason of the Disquietness of my Heart: Then do thou shew me, O Lord, thy blessed Wounds, made for my Sins and Iniquities, that therein I may find Peace. When Satan assaults me with the fiery Darts of Temptations, and disquiets my Soul with spiritual Wickednesses in high Places; then do thou grant, O my Lord, that I may shelter and hide my self in thy Wounds; as a
Dove

Dove in the Clefts of the Rock, and in the secret Places of the Stairs.

Cant. 3.

14.

O my Redeemer, when I am oppressed with Grief, and can neither rest nor sleep, by Reason of some spiritual Distress, or of some bodily Pains and Sicknefs; then do thou suffer me to rest in thy sacred Wounds, as a Child doth rest in the Arms of his Mother, and as thy beloved Disciple did lean on thy Bosom, and thereby was comforted: For thou hast said: *Come unto me all ye that labour, and are heavy laden, I will give you Rest; Take my Yoke upon you, and ye shall find Rest unto your Souls.* Do thou grant me this Rest, O my Lord and my God, for the Sake of thy Five holy Wounds. *Amen.*

John 13.

23.

Matth. 11.

28.

*A Prayer for Repentance and Remission of Sin:
From a Consideration of the Sufferings of
Christ.*

O Most merciful God and Father, who keepest Covenant for ever; I humbly thank thee for thine unsearchable Love, and for thy deep and marvellous Ways, which do appear in the Redemption of Mankind: Thou hast removed that Hand-Writing which was against me, and laid the Burden of my Sins upon that Lamb which is without Blemish and without Spot, even thy own beloved Son Jesus Christ, who bore all mine Iniquities on the Cross, and blotted out all my Transgressions.

O my Redeemer, I praise and magnifie thee for this thy fervent Love exhibited to poor and desolate Sinners in thy Sufferings. Thou didst suffer thy holy Members to be grievously tore and pierced for my Sake: Thou didst

expose thy Body to bleeding Wounds, and didst not hide thy Face from Shame and Spitting, that thereby my Hope and Trust in thee be strengthened ; my Soul be comforted, the Wounds of my Conscience healed ; and not mine only, but the Wounds of all those that unfeignedly turn to Repentance.

I praise thy abounding Grace and Mercy, which thou hast bestowed upon me, and thereby enabled me to look with the Eye of Faith, and a comfortable Prospect of Joy, upon thy holy Wounds, from whence the Forgiveness of my Sins doth stream forth. Give me, O sweetest Jesu, give me, for the Sake of thy painful Wounds, and of thy bleeding Side, to bewail my Sins with Sorrow and Brokenness of Heart, the Number whereof exceeds the Grains of Sand on the Sea-Shoar, and the Weight whereof I am not able to bear. Give me thy Grace, O Lord, that I may not only confess this with my Lips, but that I may also sincerely repent for all those Transgressions.

Do not deal with me, O merciful Redeemer, according to the Extent of my Deserts, but according to the Extent of thy wonted Goodness and Mercy. Let thy holy Blood cleanse and purifie me, and let me thereby be justified before God, thy heavenly Father : And as the Wound opened in thy Side is an overflowing Fountain of Grace, so let those noble Rivulets, issuing from it, sanctifie my whole Life to thy Service. There is no Soundness in me, O Lord, but from the Sole of my Foot even unto my Head, all is full of Wounds and putrifying Sores, neither bound up, neither mollified with Oil : But do thou heal me, O Lord, and I shall be whole ; do thou restore me, and I shall be restored : Let
thy

thy Bruises and Stripes convey Peace and Comfort into my Soul, and let thy sacred Wounds give Life and Joy to my sorrowful Heart, according to thy Word, which I relie upon: *Though your Sins be as Scarlet, they shall be as white as Snow: though they be red like Crimson, they shall be as Wool.* Isa. 1. 18.

O sweetest Saviour, do thou mercifully convert me unto thy self; do thou, by thy Wounds, wound my Heart, and do thou by thy Love excite me to love thee again. Let my Heart be prepared for thy Temple and Tabernacle; heal its Disobedience, and then fill it with thy divine Love and Comfort. O ye holy Hands and Feet, which were nailed to the Cross, bring my Hands and my Feet over into your Service: That my Feet may walk in the Ways of the Lord, and my Hands be desirous to dispense the Works of Love and Charity to my Neighbour, and my whole Body be made as a living Sacrifice, holy and acceptable unto my Saviour.

Do thou imprint thy Love in my Heart, and sprinkle me with the holy Blood of the new and everlasting Covenant, that eternal Death may not destroy me. And when the End of my Life approacheth, grant that I may lift up unto thee my Hands and my Heart, falling asleep in thy holy Wounds, and be blessed by thee for ever and ever. *Amen.*

Another

*Another Prayer, drawn from a Consideration of
the Wounds of Christ.*

O My dearest Redeemer Jesus Christ, thou wast wounded for my Sins, and bruised for my Transgressions: Thou hast left nothing undone, whereby the great Work of my Reconciliation with God might be settled and brought about. Thou hast fully performed every thing necessary for a compleat Satisfaction of my Sins, nay, of the Sins of the whole World. This Atonement offered for me by thy self, thy Father in Heaven hath so graciously received, as if I my self, in mine own Person, had made that Satisfaction for me: Thou hast given thy self unto me for an Inheritance, and conferred on me thy precious Blood, as a Treasure by which I am made rich and righteous in the Sight of God; thy innocent Death and Sufferings having purchased for me again that fatherly Grace and Favour which I had forfeited by my Sins and Transgressions.

O my blessed Redeemer, my only Gate to Heaven and Happiness! 'Tis by thy Means only that I obtain Admittance into the Presence of thy and my heavenly Father: Let me feel, I beseech thee, the Power and Efficacy of thy saving Wounds, and give me Grace firmly to believe, that thou didst die even for my Sins, and didst purchase unto me an everlasting Righteousness; that in this particular Application of thy Merits I may find Rest for my Soul. Make me believe, that by thy Merits thou hast opened again the Gate of Paradise, and that by thy triumphant Resurrection and glorious Ascension, thou hast prepared a Place for us. Grant that I may live
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in thee for ever, as a Member of thy Body, and as a Branch ingrafted in thee, the true and substantial Vine.

Let thy holy Wounds be my only Comfort in all the Distress, Afflictions, and Calamities of this Life, and in the Hour of Death it self. Do thou seal and accomplish in me that good Work which thou hast begun, through the Operation of thy Spirit: Let it grow up in me, and gather Strength Day by Day, that it may last and abide for ever, to the Honour and Praise of thy great and glorious Name.

O thou faithful Shepherd of Souls, do thou direct my Steps in thy Paths, and let me never decline into crooked and dangerous Ways, whereby I might go astray from thee, and thy gracious Guidance. Grant that my Heart, Eyes, Thoughts, and Desires, be constantly fixed upon thy bleeding Wounds, to be wrought and warmed thereby into hearty Returns of Love, and into a strict Obedience of thy Will and Commandments. Do also graciously preserve me from false and erroneous Doctrine, lest I be lulled asleep into a State of carnal Security, attended with a Loss of thy saving Truth and Knowledge. Grant that I may see *Light* in thy Light, and by this Means find the Way to Life and Happiness, and to that glorious State, wherein I shall behold thee *Face to Face* for ever and ever. *Amen.*

Ps. 36. 9.

1 Cor. 13.
12.

Another

*Another Prayer, from a Consideration of the
Sufferings of CHRIST.*

O Thou dear and blessed Redeemer Jesus Christ, in whom all the Treasures of Wisdom, Mercy, Grace, and Love, are hid; how wounded didst thou appear, how red and bloody, how full of Pains and Bruises? What tormenting Sorrows, what Pangs of Death, what Terrors of Hell, and what innumerable Woes and Miseries, didst thou endure?

All this was done for so wretched a Sinner as I am, who had deserved Death and Hell, Sorrow and everlasting Damnation. This was the Cup of Bitterness, of which thou didst drink whilst thou wert in the Body; and when thy Soul was departed from it, then thy holy Side being wounded and opened, did shed forth a River of Blood and Water, to *purge* my Conscience from dead Works, and to wash my Body with pure Water. And from this, O Lord, doth the Greatness of thy Love most wonderfully appear, since thou cleanest me by thy Blood and Spirit, in order to love me with the greater and the more fervent Affection.

Heb. 9.

14.

Heb. 10.

22.

O thou holy Body, full of Blood and Stripes! O thou wounded Heart, melted like Wax by the Fire of Wrath! I humbly beseech thee, O Lord, to break the Hardness of my Heart by true and unfeigned Repentance, and make it cry unto thee with a sincere and earnest Desire: " O my dear Lord Jesus Christ, cast
" me not away in Anger from thy Presence,
" because of the Multitude of my Sins, and
" deal not with me according to the Seve-
" rity

“ rity of Justice, but according to thy wonted
“ Mercy and Goodness !

O my dear Redeemer, who art the Rose of *Sharon*, and feedeth among the Lilies of Purity and Holiness ; do thou banish out of my Heart all Malice and Filthiness, and whatever is disagreeable to thy Presence ; and then pour into it the good Ointments of thy Grace : Do thou wash it with thy precious Blood, and then fill it again with the Savour of thy Love. Mortifie in me the depraved Bent of my own Will, that I may give up my self entirely to thy Will, and that all my Affections being turned away from Things here below, may wholly rest in thee alone.

And thou, O my Heart, open and enlarge thy self to receive that precious Blood, which did stream forth out of the holy Side of my Redeemer, and which will afford thee so sweet a Refreshment, as a pleasant and cooling Dew doth to a dry and parched Country. Let me never take up, O Lord, in any false and worldly Comfort ; but let me seek Rest in thy holy Wounds, and find it. Let me tast here the Purity of thy heavenly Love, and let me thereby be refreshed, according to the Desires of my Heart. Grant also that at last I may fall asleep in these thy blessed Wounds, and be raised up again at the last Day, to enter into the glorious Mansions of everlasting Rest and Happiness.

O ye holy Feet, nailed to the *Cross* by the Enemy's Cruelty, *ye did go about doing good*, Act. 10. and seeking that which was lost. May my 38.
Feet be preserved from the Course of this World, and guided to follow the Steps you have left me. May they be kept in the Paths of Righteousness, and never decline from the
Way

Of the Sufferings of Christ.

Way of the Cross and Christian Patience. But without thee, O Lord, I can do nothing!

O ye holy Hands, which were pierced through, and did suffer most grievous Pains on the Cross! What plentiful Blessings, Help and Relief, did ye bestow upon the Poor and the Sick, the Blind and the Lame, the Lost and the Needy, and upon all distressed Mankind? O blessed Hands! O that none may pluck me out of your holy Protection; for ye are full of Power and Goodness, and upon your Palms ye have graven me.

O my sweet Redeemer, let me safely rest in thy Arms, and preserve me from all Evil. I beseech thee, through thy Five holy Wounds, to support me by the Word of thy Truth, and to quicken me by thy Merits in the Hour of Temptation, and under the very Fear of Death. Do thou then mercifully assist me, be thou my Tower and Fortrefs, my Shield and hiding Place. Give me to persevere in Faith unto the End, and let thy sacred Blood, thy tormenting Pains, and thy innocent Death, never be lost on my poor and desolate Soul.

O ye blessed Five Wounds, do ye mercifully hide and protect me from the Wrath and Indignation of God: Let me, O blessed Redeemer, by thy all-sufficient Merits, and through thy opened Side, find a joyful Entrance into thy eternal Rest and Glory.

Thou art my only Life and Light, Lord Jesus Christ: Thou searchest my Heart, and triest my Reins: Thou knowest my Trust in thee, and my Reliance upon thy Help and Protection. Grant therefore that when Trouble and Affliction, and my last Hour shall approach, I may then shelter and abscond myself in thy most holy Wounds, that both li-

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ving and dying I may be thine, and only thine,
for ever and ever. *Amen.*

*Another Prayer relating to the Sufferings of
C H R I S T.*

O God the Father, who art the same from everlasting to everlasting, and changeest not; who alone hast Immortality, with whom is no Variableness, nor Shadow of turning: Thou art the Father of Light, full of Love and Kindness, of Compassion and Mercy: Thou hast given thy only begotten Son, to make an Atonement for my Sins, nay, even to reconcile the whole World unto thy self.

Unto thee, dear Father, do I lift up my Heart, and beseech thee, in the Name of thy beloved Son, who, for my Sake, was nailed to the Cross, to have Mercy upon me, a miserable Sinner! Do not remember my Sins and Transgressions; but remember the inexpressible Pains and Torments of thy Son Jesus Christ, and let me obtain Forgiveness of Sin in his Blood. Let his Sufferings be my Ransom, and his Death my Propitiation: Let me have Part in his infinite Love, and receive me into thy Grace and Favour, as reconciled unto thee by his Death and Cross, to which he hath nailed the Hand-writing which was against me, being himself made a Curse, that I might be blessed.

Regard, O gracious Father, the bleeding Side of thy dear Son, and shew me thy Mercy for his Sake. Remove from me thy just Indignation, and the Punishment due to my Sins: Be slow to Anger, but ready to help and assist me. Do not regard the Number of my
Trans-

Of the Sufferings of Christ.

Transgressions, but the Multitude of the Wounds and Bruises of thy Son, and the Depth and Heighth, Breadth and Length of all the Miseries he endured for me: He gave his Back to the Smiter, and his Cheeks to them that wounded him: He did not hide his Face from Shame, nor his Head from Pain and Reproach. And by all these Marks of Scorn, to which he was exposed, by these painful Sufferings he did so patiently bear, and by this ignominious Death he underwent, he hath made a full and perfect Satisfaction to thy divine Justice and Majesty, which I had offended in so high and provoking a Manner.

All what I want in my self, I find in him; and without him I have nothing: His holy Wounds are the very Fountains of my Comfort here, and of my eternal Welfare hereafter. This I sincerely desire to believe, and to relie upon with my whole Heart: Let it be so, most merciful Father, and seal by thy Spirit the Truth thereof in my Mind. Then shall I be enabled to sing thy Mercies, O Lord, and to extol thy Faithfulness for ever and ever. *Amen.*

A Thanksgiving for the glorious Ascension of Jesus Christ.

Ps. 68. 18. **L**ORD Jesus Christ, thou omnipotent and
 Eph. 1. all-conquering Prince! Thou hast, after
 20, 22. thy victorious and joyful Ascension, set thy self
 Eph. 4. 8. on the right Hand of the Majesty and Power of
 9, 10. God, and hast made all thine Enemies thy
 Heb. 9. 24. Foot-stool, triumphing over Sin, Death, Devil,
 Hell, and the World: How shall I sufficiently
 praise and worthily admire this thy Triumph,
 this.

this Victory, this Glory, and this thy high and holy Name?

For when thou hadst by thy self *purged* our Sins, thou sattest down on the right Hand of the Majesty on high; being made so much better than the Angels, as thou hast by Inheritance obtained a more excellent Name than they: For unto which of the Angels said he at any Time: Sit on my right Hand? Thy heavenly Father hath put all things in Subjection under thy Feet; he left nothing that is not put under thee, but himself. Thou hast made subject unto thee the Angels, the Dominations, the Principalities, and the Powers; and having spoiled the infernal Principalities and Powers, thou hast, in this glorious Victory, made a Shew of them openly, triumphing over them in the Cross.

Thou art gone up, thou mighty God, with a Shout, and with a Sound of a Trumpet: Sing Praises to God, sing Praises; sing Praises unto our King, sing Praises. The Chariots of God are Twenty Thousand, even Thousands of Angels: Thou hast ascended on high, thou hast led Captivity captive: Thou hast received *Gifts* for Men, yea for the Rebellious also: Thou art exalted far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come. God hath given thee to be the Head over the Church, which is thy *Body*, the Fulness of him that filleth all in all. Thou art our only and eternal Head, animating thy Body and Members with Life and Light, with Comfort and Power, with Strength and Victory, with Peace and Joy.

Thou art our eternal High-Priest, anointing us with thy holy Spirit, giving some

Eph. 4.
11, 12.

Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, and the edifying of thy spiritual Body. O do thou send forth such Builders as are replenish'd with the Spirit of Wisdom and Understanding, to lay **THEE** for a *Foundation* of Life, and then to build upon it such Doctrines and Practices as will abide the Fire. Thou art an eternal High-Priest, and therefore able to save always and hear the Prayers of them that call upon thee. Thou hast, by thy Ascension, shewed us the Way to Happiness: Thou hast opened thy Paradise, and prepared for us an eternal Abode in Heaven.

1 Cor. 3.
11, 13.

And since thou, our blessed Head, art passed into Heaven, we thy Members shall now never be left without: Thou wilt bring us all in after thee, that we may be there where thou art, and may see thy Glory for ever. 'Tis by thy Ascension, that the Hope of our Salvation is firmly established, and our Righteousness for ever confirmed. Thou appearest before thy heavenly Father, as an ever-living Witness, that by thy own Blood thou hast entred into the most holy Place, having *obtained eternal Redemption*, and purchased for us an everlasting Righteousness.

Heb. 9.
12.

Do thou draw us all after thee, O Lord; and having raised us up with thee, make us also sit in heavenly Places with thee. Let now our Hearts be there, where our Treasure is, *seeking* those things that are above, and not those that are below; forgetting those which are behind, and reaching forth to those which are before. O do thou draw us, and we will *run* after thee: Give us the Wings of the Morning, and of a holy Desire, that we may fly up unto thee. O when shall I come to see thy

Eph. 2. 6.

Col. 3. 2.

Phil. 3. 14.

Cant. 1. 4.

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Gift of the Holy Ghost.

195

thy Face, and to ascend up with thee to thy Father, and to my Father, to thy God, and to my God! O come, Lord Jesus, and take me unto thy self. *Amen.*

John 20.
17.
Apoc. 22.
20.

A Thanksgiving for the Sending of the Holy Ghost.

O Thou most kind and bountiful Lord Jesus Christ, how can I duly thank thee for that sublime, glorious, and divine Gift of the Holy Ghost, whom thou hast promised in thy Word: *I will pour Water upon him that is thirsty, and Flouds upon the dry Ground. I will pour my Spirit upon thy Seed, and my Blessing upon thy Offspring. And they shall spring up as the Grass, as Willows by the Water-Courses.* Your Sons and your Daughters shall prophesie, and your old Men shall dream Dreams, your young Men shall see Visions.

Isa. 44.
3, 4.

Joel 2. 28;

Thou hast compared thy holy Spirit to a refreshing and cooling Water; O do thou refresh and quicken our dry Hearts by this thy Spirit, that our Souls, under its Influence, may grow like Grass. Thou didst send down the holy Spirit in Flames of Fire; thou didst make the Tongues of the Apostles fiery, and didst baptize them with the sacred Fire of thy Spirit: O do thou also warm, enlighten, and inflame our Hearts in Faith and in Love, in Devotion, in Prayer, and in the Praise of God: Let thy Word become a Fire in our Hearts, burning, flaming, and shining forth. Thou didst send the Holy Ghost in a Sound from Heaven, as of a rushing and mighty Wind: O do thou also blow upon us by thy Power, and quicken us by the Breath of thy

John 20.
22.

Mouth, as thou didst breath on thy Disciples, when thy Spirit was given them. As thou didst breath into Man the Breath of Life at the first Creation, and didst make him thereby a living Soul, as to the natural Life; so do thou also make us alive, by thy Spirit, unto Life eternal.

O thou delightful Flame of God, do thou enlighten us: O thou Water of Life, do thou revive us: O thou Breath of God, do thou inspire us: O thou sacred Finger of God, do thou write thy living Word in the Tables of our Heart: O thou Power from on High, do thou support us in our Weakness: O thou Oil of Gladness, do thou comfort and refresh us in our Sorrow: O thou pleasant Dew of Heaven, do thou quicken the dry Soil of our Hearts: O thou much desired Rain, do thou water our barren Hearts, that they may bring forth Fruit to the Glory of God.

Zech. 12.
10.

O Lord Jesus Christ, do thou pour upon us the Spirit of Grace and *Supplications*, that he may sigh in us, and help our Infirmities, making *Intercession* for us with Groanings that cannot be uttered: That he may bear *Witness* with our Spirit, that we are the Children of God:

Rom. 8.
26.
Verse 16.

Verse 15.

For he is the Spirit of *Adoption*, whereby we cry, Abba, Father: He is the Seal of God, and the *Earnest* of our Inheritance, being *sealed* by him unto the Day of Redemption: By him we know that thou abidest in us, because thy Spirit is abiding in us.

Eph. 1.14.
Eph. 4.30.

Isa. 11. 2.

Let also this thy holy Spirit, who rests upon thee, rest also upon us with his seven-fold Gifts, being the Spirit of the Lord, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of the Lord.

As

As he is a Spirit of Peace, so let him beget in us a peaceable Heart, and a quiet Conscience: As he is a Spirit of *Love*, so let us by ^{2 Tim. 1.} his Power be knit together in mutual Love ^{7.} and Concord: As he is a Spirit of *Union*, so ^{Eph. 4. 3.} let us, by his gracious Operation, be joined together in one Body, even in thy Body, Lord Jesus, as thy true and living Members: As he is the Spirit of the Father and of the Son, and proceedeth from both, so let us, by him, be graciously united to the Father and the Son, being made a Tabernacle and a Temple of the holy Trinity: As he is a Spirit of *Re-* ^{Tit. 3. 5.} *generation*, so let him make us new Creatures, and beget us into a lively Hope.

Do thou therefore, O blessed Spirit, turn our Hearts from the World unto thee alone. Raise in us new and heavenly Motions: Do thou begin in us that Life here, which shall be accomplished in a happy Eternity hereafter: Renew in us the Kingdom of God, which is *Righteousness, Peace, and Joy in the Holy Ghost*; ^{Rom. 14.} and restore unto us the divine Image, con- ^{17.} sisting in true Righteousness and Holiness. And whenever the World, and all earthly Comforts, forsake us, then do thou, according to the Promise of our Redeemer, *abide with* ^{John 14.} *us for ever*, as the only true and substantial ^{16.} Comforter of Souls. Do thou teach and guide, exhort and strengthen, heal and refresh, revive and quicken us: Be thou our Support and Advocate, our Counsel and Power, our Rest and Comfort: Be thou the Light and Joy of our Souls in the Day of Trouble and Sorrow.

Truly thou art the heavenly *Oil* of Glad- ^{Heb. 1. 9.} ness, wherewith thy Children are anointed: Thou art our celestial Dove, carrying the Olive-Branch of divine Grace and Peace. Do

O 3. thou

thou rest upon us, as thou didst rest upon our Lord Jesus Christ. Thou art the true Unction
 1 John 2. coming from above, which *teacheth* us all
 27. things, and is no Lie. Be thou the Strength of our Spirit, that by thy Vertue we may mortifie the Deeds of the Flesh, and bring forth Fruits of the Spirit. Let Faith and Love, Hope and Humility, Meekness and Patience, Devotion and Prayer, with the Fear of God, spring up in our Hearts.

O thou only Joy of our Souls, grant that we
 Eph. 4 30. may never *grieve* thee again by Sin, nor expel thee by the profane Love of the World. Let us constantly enjoy thy Presence, whether we sleep or wake, stand or walk, live or die, that thou may'st abide in our Souls, both in this Life, and in that which is to come: For
 2 Cor. 1. thou art the *Seal* of God, by which he hath
 22. sealed us unto the Day of Redemption. And as thou art the Spirit of the Glory of God; so grant unto us, that we may see thy Glory here in Spirit and in Faith, that we may see it also hereafter Face to Face. *Amen.*

A Thanksgiving for the Revelation of the Holy Trinity.

O Thou most holy, and most adorable Trinity, thou eternal, infinite, incomprehensible, unsearchable, spiritual, one only Substance in three undivided Persons: I offer up unto thee Praise and Thanks for the divine Revelation of thy Knowledge, wherein eternal Life doth consist, and whereby we
 John 17. know the Father, and him whom thou hast sent,
 3. Jesus Christ thy beloved Son, and this in the Power of the Spirit proceeding from both.

O

O God the *FATHER*, who art the *first* Person in the sacred Trinity, I acknowledge thee; I love, honour, praise, and adore thee, as my most merciful Father, the true Father of whom the whole *Family* in Heaven and Earth is named. Thy beloved Son hath commanded me to call upon thee, as my gracious Father, and declared, that whatsoever we *shall* ask the Father in his Name, he will give it: And again he says: *I ascend unto my Father, and your Father, and to my God, and your God.* 'Tis thy Grace, most merciful Father, whereby I have the two sublimest and most excellent Gifts bestowed upon me, even thy beloved Son, and the Holy Ghost, that rests upon him: For which thy unspeakable Love I give unto thee my humble Thanks here, and hope to sing thy Praises hereafter to all Eternity.

O God the *SON*, who art the *second* Person in the blessed Trinity, begotten from all Eternity of the divine Essence of thy Father, Light of Light, true God of a true God: Thou art the substantial Image of thy heavenly Father, the Brightness of his Glory, the true eternal God, and Life everlasting: Thou art the Beginning and End of all things; by whom all things were *created*, whether visible or invisible; whether they be Thrones, or Dominions, or Principalities, or Powers; by whom all Things were made, and 'by whose Presence they all subsist: In the *Fulness* of Time thou wert made Man, and sent by thy Father, to seek and to save that which was lost.

Thou art become my Flesh and my Blood, my Brother and my Bridegroom, and hast *betrothed* thy self unto me for ever; yea, thou hast betrothed thy self unto me in Righteousness and in Judgment, in loving Kindness and in Mercies. Thou art my Redeemer

A Thanksgiving for the

and Advocate, my Mercy-Seat and High-Priest, my Immanuel and King, my Light and Life, my Mediator and Helper, my Saviour and only Atonement for my Sins.

Matth. 28.
20.

Thou being God and Man in one Person, and sitting upon the Throne of Glory, at the right Hand of the divine Majesty, hearest our Sighs and Prayers, and art with us always even unto the End of the World. I offer up unto thee Praise, Honour, and Thanks, for thine infinite Love, for thy ignominious Sufferings and Death, and for thy glorious Resurrection, and triumphant Ascension.

O God the *HOLY GHOST*, who art the omnipotent and eternal God, even equally omnipotent and eternal with the Father and the Son: Thou art proceeding from the Father and the Son, and art sent by the Father and the Son, as a Spirit of both of them: Thou makest us Temples and Tabernacles of the blessed Trinity: Thou regeneratest and enlightenest, sanctifiest and comfortest us: Thou art our best and greatest, our dearest, and even our only Comforter, abiding with us for ever, and even then when the World and all Creatures leave us. Unto thee be Honour, Praise, and Thanks, for our Regeneration, Illumination, and Sanctification.

Isa. 6. 3.

O thou most Holy *TRINITY*, distinct in Persons, undivided in Essence, God the Father, the Son, and the Holy Ghost, one only divine Being, one only eternal Divinity! We own three distinct Persons, all co-eternal, equally omnipotent, equally holy, equally glorious, and equally infinite and unmeasurable. Therefore do we sing with the Seraphims: *Holy, holy, holy, is God the Lord of Hosts*: Holy is God the Father! Holy is God the Son! Holy is God the Holy Ghost! And with the inspired Apo-
stle

file we say: *OF him, and THROUGH* Rom. 11.
him, and INTO him, are all things, to whom 36.
be Glory for ever. Amen.

Do thou, O sacred Trinity, come unto us,
 and make thy Abode with us; for thou art
above all, and through all, and in us all. O Lord Eph. 4. 6.
 Jesus, he that *sees thee, sees the Father* also, for John 14.
 thou art in the Father, and the Father is in 9.
 thee. Thou hast instituted our blessed Ba-
 ptism in the Name of the holy Trinity, and
 thereby renewed with us thine everlasting Co-
 venant of Grace: Thou art our true Blessing,
 in whom, and through whom we are blessed
 with the Blessing of thy Servant *Moses: The* Num. 6.
Lord bless thee and keep thee: (God the Father 24.
bless us and preserve us as his Children:) *The*
Lord make his Face shine upon thee, and be gra-
cious unto thee: (God the Son, who is our Light
and Mercy-Seat, enlighten us by his Grace:)
The Lord lift up his Countenance upon thee, and
give thee Peace: (God the Holy Ghost, in whom
 we behold the sweet and paternal Countenance
 of God, and enjoy eternal Peace, speak Peace
 unto our Hearts.)

O God the Father, thou eternal Love and
 Mercy, thou unexhausted Fountain of all
 Goodness: O God the Son, mine eternal Righ-
 teousness, Wisdom, Sanctification, and Redem-
 ption; my Light, my Life, and my Salvation:
 O God the Holy Ghost, mine only and eternal
 Comfort, Peace, Joy, Strength, and Power; do
 thou unite me unto thy self; and taking Posses-
 sion of my Heart, do thou dwell therein for
 ever: Keep me as the Apple of thy Eye; hide Pf. 17. 8.
 me under the Shadow of thy Wings; bless me,
 enlighten me, be my Refuge and Comfort in
 the Hour of Death: Take my Soul unto thee,
 raise my Body at the last Day to eternal Joy,
 and let me see thy Glory for ever and ever.
Amen. A

*A Thanksgiving for the holy Christian Church,
and a Prayer that God would keep and pro-
tect her.*

O Thou most bountiful, gracious, and merciful Father, thou Lover of Men ; I thank thee that thou hast, from the Beginning of the World even until now, gather'd and called a holy Christian Church ; unto which thou hast revealed thy self in thy Word, and endued her with a sound Knowledge of thee the Father, Son, and Holy Ghost, adorned her with thy Graces, that she might believe in thee, call upon thee, honour and praise thee.

I thank thee, that thou hast made an everlasting Covenant of Grace with her, promising to be a merciful God unto her, and to forgive her Sins, for the Sake of the Merits of Christ, thy beloved Son. I thank thee, that thou hast promised unto her thy Holy Ghost, to enlighten her, to teach and strengthen, to comfort and sanctifie her, to lead her into all Truth, to preserve and renew her, in order to serve thee in Holiness of Life, in Wisdom and in Righteousness.

I thank thee, that thou hast promised to save and sanctifie her by thy abundant Mercy, comforting her in this affectionate Manner by thy beloved Son : *Fear not, little Flock, for it is your Father's good Pleasure to give you the Kingdom.* I thank thee for those many gracious and glorious Promises thou hast made unto thy Church, saying : *I will betroth thee unto me for ever, yea, I will betroth thee unto me in Righteousness and in Judgment, in loving Kindness and in Mercies : I will even betroth thee unto me in Faithfulness, and thou shalt know the Lord.*
And

Luke 12.
32.

Hosea 2.
19, 20.

And again: *Upon this Rock will I build my Church*, Matt. 16.
and the Gates of Hell shall not prevail against it. 18.

I thank thee that thou hast sanctified and cleansed it with the Washing of Water by the Eph. 5.
 26, 27.

Word, that thou mightest present it to thyself a glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be holy and without Blemish. Thou hast moreover called and ordained it to be conformed Rom. 8.
 to the Image of thy Son, and thou hast also 29, 30.
 justified it here, and wilt glorify it hereafter.

This thy Church thou hast also called by many sweet and excellent Names, to set forth its Worth and Privileges: Thou hast declared thy Church to be the *Bride* of thy dear Son Rev. 21.

Jesus Christ, and hast made him her *Bridegroom* for ever: Thou hast appointed her to Joh. 3, 29.

be his spiritual *Body*, and Him her eternal Eph. 1.

Head and Governour, of whom she deriveth all 22, 23.

her Gifts and Fulness, her Right and Life,

her Comfort and Strength, her Power and

Victory: Thou hast graced her with the Names

of a *chosen Generation*, of a *Royal Priesthood*, of 1 Pet. 2, 9.

a *holy Nation*, and a *peculiar People*; of a good- Ps. 16, 5,

ly *Heritage*, wherein the Lord delighteth, and 6.

of his *Lot* and *Inheritance*, over which he alone is King and High-Priest for ever: Thou 1 Pet. 5, 3.

hast called her a *Sheepfold*, and hast constituted Joh. 10, 1.

thy Son to be the only Shepherd over her:

Thou hast set her forth as the beautiful *City* Ps. 48, 1.

of God, and the *heavenly Jerusalem*, which is Psal. 87, 3.

the Mother of us all: Thou hast termed her a Gal. 4, 26.

Pillar and *Ground of the Truth*, being built up- 1 Tim. 3.

on the Apostles and Prophets, *JESUS* 15.

CHRIST himself being the chief Corner- Eph. 2.

Stone: Thou hast named her a *Vineyard*, where- 20.

in Christ is the living Vine, and we his Isa. 5, 1.

Branches, with whom he promiseth to be al- John 15, 5.

ways present, even unto the End of the World.

17. 46.
2-5.

I thank thee heartily, that thou hast called me also to the Communion of this thy holy Church, making me a Member of this Body, and a Citizen of this heavenly *Jerusalem*. I am entered into the Communion of many Thousands of Saints, having all heavenly Riches, and all the Treasures of Grace common with all them that are his: One Redeemer and Saviour, one Head and Shepherd, one Baptism and Supper, one Faith, one God and Father of us all, who is in us all, and through us all, and above us all; of whom all the living Members receive their Comfort and Influence, their Light and Life, their Food and Protection: " Though the Earth be removed,
" and though the Mountains be carried into
" the Midst of the Sea, yet we will not fear;
" for there is a River, the Streams whereof
" shall make glad the City of God, the holy
" Place of the Tabernacles of the most High:
" God is in the Midst of her, she shall not be
" moved; God shall help her, and that right
" early."

Help and strengthen us, O merciful God, that in the Midst of Crosses and Persecutions we may never shrink back from confessing thy holy Name; but being animated by thy gracious Presence, stand up for thy Honour, and bear Witness to the Truth of thy Word. And if it should be thy good Pleasure to make us seal thy Truth with our Blood, then support us also with thy Power in our Weakness; that after having fought a good Fight, and continued faithful to the End, we may be translated at last out of the Church *militant*, into that which is *triumphant*; where Angels and Men shall make up but one Church, and praise and glorifie thee for ever and ever: O blessed are they that dwell in thy House for evermore!
Amen. A

*A Thanksgiving for the Protection we enjoy by
the Ministry of the holy Angels.*

O Thou most faithful God, thou Lover, Protector, and Preserver of Mankind : Thou Lord of Hosts, thousand thousands minister unto thee, and ten thousand times ten thousand stand before thee : Thou hast created all things visible and invisible, and all the Thrones and Principalities are the Work of thy Hands. Dan. 7. 11.

How dearly hast thou loved Men, and how gloriously hast thou displayed this Love by the Appointment of thy holy Guardians, sent forth to help and protect them. Thou hast from their Infancy set over them thy ministering Spirits, even those humble, kind, and agreeable Angels, who, having continued steadfast in thy Truth, do now incessantly praise thee : Those pure and obedient Spirits, full of Goodness and Truth, of Beauty and Brightness, of heavenly Fire and Ardour : Those Hosts of God, that excel in *Strength* ; those ho- Pf. 103.
20.
ly Watchmen, which encamp round about Pf. 34. 7.
them that fear thy Name ; even those Angels, Matth. 18.
who always *behold the Face of our Father in* 10.
Heaven, are our Guardians, and standing before his Throne, hearken unto the Voice of his Word.

The Names of some of them, which thou hast made known unto us, give us an Insight into their Nature and Offices. *Gabriel*, the Archangel's Name, signifieth no less than the *Strength of God* : *Michael* intimateth, *who is like unto God* : And *Raphael* denotes, a *Physician of God*. By these *Three* holy Angels thou dost graciously protect those three States which thou thy self hast ordained upon Earth. Thus did the Archangel *Gabriel* (being a glorious

An-

A Thanksgiving for the

Angel, and appointed for the Support of the Church) bring thy heavenly Message to the blessed *Virgin*, relating to the Nativity of thy dear Son: He declared the Birth of *John* the Baptist to the Priest *Zacharias*; and informed the Prophet *Daniel* of the certain Time of the coming of the *Messias*.

Luke 1.
26.

Verse 19.
Dan. 9.
21, 22.

But as this Angel is the Protector of thy Church; so is *Michael* another of the chief celestial Princes, and a Guardian-Angel of Magistrates, and of those in Authority. They defend the higher Powers, and their Subjects, and fight for the People of God: Whilst *Raphael* is appointed to be a Protector of private Families, to cast out *Asmodeus*, and other evil Spirits, and to bind them in the Wilderness. (a)

Tob. 3. 8.

Heb. 1.
14.

Pf. 91. 11,
12, 13.

O loving, merciful God, what is Man, that thou art so mindful of him; and the Son of Man, that thou visitest him? I return unto thee eternal Thanks for the Benefit we receive from thy holy Angels, being *ministering* Spirits, sent forth to minister for them who shall be Heirs of Salvation: And I beseech thee, do thou give thy Angels Charge over me, to keep me in all my Ways; to bear me up in their Hands, lest I dash my Foot against a Stone; that I may tread upon the Lion and Adder, and may trample under Feet the young Lion and Dragon, with all the Powers of Darknefs. Do thou guard me from the Snares of evil Spirits, who are Liars and Murderers from the Beginning, and did not abide in the Truth: Protect me against their

Joh. 8. 44.

(a) See Rob. Dingley's *Treatise, called, The Deputation of Angels*, p. 159. seq. where he quotes many ancient and modern Divines, proving from Scripture, that Nations, Cities, and Communities, have their Guardian Angels set over them, as well as particular Persons.

their Rage and Fury, their Lies and Calumnies, their Wiles and Stratagems, that they may not sow their Weeds among the good Wheat in my Heart.

Do thou restrain the lying Spirit in the Mouth of all false Prophets, the murdering Spirit in all Tyrants, and the Spirit of Pride and Covetousness in private Families. Let thy holy Angels always meet me, as they did thy Servant *Jacob*: Let them protect me, and be Horses and Chariots of Fire about me, as they were about the Prophet *Elisha*: Let them bring me (as they did *Elijah*) Bread and Water, that is, Counsel and Comfort: Let them sustain me in my Adversities, as they did the three Men in the fiery *Furnace*, and *Daniel* in the Den of Lions: Let them deliver me out of all my Calamities, as they delivered *Lot* from the Fire and Destruction of *Sodom*, *Peter* out of the Prison, and *Paul* out of the Shipwrack.

Gen. 32.

1.

2 Kings 6;

1 King-19.

Dan. 3.

Dan. 6.

Gen: 19.

Act. 12. 7.

Acts 27.

23.

Let my House and Children, my Family and Substance, be preserved by thy blessed Angels, as thou didst preserve the House of *Job*, that the Enemy may find no Access unto us. Make me walk in thy holy Fear, and let me love thy Word and Gospel, which the very Angels desire to look into: Give me true and unfeigned Repentance, that the Angels in Heaven may rejoice over me: Kindle in me a fervent Prayer, and fill my Heart with the Praises of thy Name, that by performing the Office of Angels here, I may be transformed into their Nature, and sing with them for ever: *Holy, holy, holy is God the Lord of Hosts!*

Job 1. 10.

1 Pet. 1.

12.

Luke 15.

10.

Isa. 6. 3.

Finally, let my Soul be carried by these blessed Spirits into *Abraham's Bosom*, and in the Resurrection let me be as the Angels of God in Heaven, that I may enjoy their Company for ever and ever. Amen.

Luke 16.

22.

A

*A Thanksgiving for a gracious Preservation in
many Dangers.*

- L 103. " **B**LESS the Lord, O my Soul, and all
1, &c. " that is within me bless his holy Name :
" Bless the Lord, O my Soul, and forget not
" all his Benefits ; who forgiveth all thine
" Iniquities, who healeth all thy Diseases ;
" who redeemeth thy Life from Destruction ;
" who crowneth thee with loving Kindness
Pf. 17. 5, " and tender Mercies. My God, I thank thee,
7, 8, 9. " for thou hast held up my goings in thy Paths,
" that my Footsteps did not slip. Thou hast
" shewn thy marvellous loving Kindness, O
" thou that savest by thy right Hand, them
" which put their Trust in thee, from those
" that rise up against them. Thou hast kept
" me as the Apple of thy Eye, and hid me
" under the Shadow of thy Wings, from the
Verse 15. " Wicked that oppress me, from my deadly
" Enemies who compass me about. There-
" fore will I behold thy Face in Righteous-
" ness, I shall be satisfied, when I awake with
Pf. 18. 28. " thy Likeness. For thou wilt light my Can-
" dle ; the Lord my God will enlighten my
" Darkness.
Pf. 20. " O my God, thou hast often heard me in
1-5. " the Day of Trouble, the Name of the God
" of *Jacob* hath defended me : Thou hast of-
" ten sent me Help from the Sanctuary, and
" hast strengthened me out of *Zion*. There-
" fore I will rejoice in thy Salvation, and in
Pf. 21. 3, " thy Name will I set up my Banners. Thou
6. " hast prevented me with the Blessings of
" Goodness, and hast made me exceeding
Pf. 22. 24. " glad with thy Countenance. Thou hast not
" despised nor abhorred the Affliction of the
" Afflicted : Neither hast thou hid thy Face
" from

" from me ; but when I cried unto thee, thou
" didst hear. Thou faithful Shepherd, hast Pf. 23.
" never suffered thy Sheep to want ; thou
" hast often made me lie down in the green
" Pastures of thy Gospel, and hast led me be-
" side the still Waters of Comfort : Thou hast
" restored my Soul when I went astray, and
" hast led me in the Paths of Righteousness
" for thy Name's Sake.

" And though I often have walked through
" the dark and dreadful Shadow of various
" Trials and Dangers, yet have I feared
" no Evil ; for thou hast been with me,
" and thy Rod and thy Staff hath comforted
" me : Thou hast prepared a Table before me
" in the Presence of mine Enemies : Thou
" hast anointed my Head with the Oil of
" Gladness, that even my Cup did run over
" with thy divine Comfort and Counsel :
" Thy Goodness and Mercy have followed
" me all the Days of my Life, and therefore
" I hope that I shall dwell in the House of
" the Lord for ever.

" O Lord, thou hast brought up my Soul Pf. 30. 31
" from the Grave : Thou hast kept me alive,
" that I should not go down to the Pit.
" Thou hast instructed me, and taught me Pf. 32. 8.
" in the Way which I should go ; thou hast
" guided me with thine Eye. How excellent Pf. 36. 7.
" is thy loving Kindness, O God ! therefore 8, 9.
" the Children of Men put their Trust under
" the Shadow of thy Wings : They shall be
" abundantly satisfied with the Fatness of thy
" House, and thou shalt make them drink
" of the Rivers of thy Pleasures : For with
" thee is the Fountain of Life ; in thy Light
" shall we see Light. O my God, thou hast Pf. 71. 26.
" shewed me great and sore Troubles ; but

P

" thou

A Thanksgiving for

" thou hast quickned me again, and brought
 " me up from the Depths of the Earth.
 Ps. 116. " Therefore return unto thy Rest, O my
 7-13. " Soul, for the Lord hath dealt bountifully
 " with thee: For thou hast delivered my
 " Soul from Death, mine Eyes from Tears,
 " and my Feet from falling: I will walk be-
 " fore the Lord in the Land of the Living.
 " What shall I render unto the Lord for all
 " his Benefits towards me? I will take the
 " Cup of Salvation, and call upon the Name
 " of the Lord. "

O my God, how often hast thou rescued
 me from that roaring Lion, the Devil, that
 he could not devour my Soul? How often
 Luke 22. hath Satan desired to sift me as Wheat; but
 31. thou, O my Lord Jesus Christ, hast prayed for
 Ps. 120. 2. me, that my Faith should not fail. How of-
 ten hast thou deliver'd my Soul from lying
 Lips, and from a deceitful Tongue? Even
 Ps. 140. 3. from such Men as have sharpened their Tongue
 Ps. 27. 5. like a Serpent: How often hast thou hid
 me in thy Pavillion in the Time of Trouble?
 Yea, in the Secret of thy Tabernacle hast thou
 hid me. How often hast thou guarded me
 from Anger and Revenge, and other Lusts and
 Affections of the Flesh, that have dangerously
 beset me? And when I have fallen in Trouble
 and Misery, yet thou hast not cast me away,
 but lifted me up again?

O my God, how can I sufficiently thank thee
 for thy merciful Help, Deliverance, and Com-
 Ps. 91. 11, fort? How often hast thou given thine Angels
 12. charge over me, to keep me in all my Ways,
 and to bear me up in their Hands, so that I
 Ps. 72. 18, have not dash't my Foot against a Stone. Bles-
 19. sed be thou, O my Lord and my God, who
 only dost wondrous things; and blessed be thy
 glo-

glorious Name for ever, and let the whole Earth be filled with thy Glory. *Amen.*

A Thanksgiving and Prayer for the Increase of the Earth.

O Thou gracious, kind, and bountiful God, full of Goodness and Mercy, we acknowledge and confess, that not only our first Parents, by their Disobedience, deserved that Curse wherewith thou didst smite the Ground, Gen. 3. 17, 18. and make it bring forth Thorns and Thistles, as a Punishment inflicted on Man: But also that still, by Sin and Transgression, we multiply daily this Curse, so that even a fruitful Land doth not yield its Increase by Reason of the Sins of the Inhabitants; by which also Isa. 24. 5, 6. Sodom, that pleasant Plain and Garden of the Lord, was destroyed and turned into a Gen. 13. 10. stinking Lake.

O merciful God, our Iniquity presseth heavily upon us, that Source of all external Calamities: Do thou therefore forgive our Sins, and then remove thy Curse from us. Give us fruitful Seasons from Heaven, and fill our Acts 14. 17. Hearts with Food and Gladness. Let not the Deut. 28. 23. Heaven that is over our Head, be Brass; nor the Earth that is under us, Iron: But remember thy Word pronounced of old to thy Servant *Noah*, whereby thou didst bless the Earth again when thy Flood was over, and didst promise that while the Earth remained, Seed-time and Harvest, and Cold and Heat, and Gen. 8. 12 Summer and Winter, and Day and Night, should not cease. Do thou therefore, bountiful Father, open the Heavens, and pour down upon us thy Blessing plentifully. Do thou re-

strain the Devourer, and do not give up our
 Pl. 78.46. Increase to the *Catterpillar* and the Locust, nor
 our Labour to the Mildew and the consuming
 Heat: Call not the Drought, but the Blessing;
 not the Barrenness, but Fruitfulness over
 Mountains and Vallies.

Do thou open unto us the Treasury of Hea-
 ven, and of the Air, of the Earth, and the Wa-
 ters, in which thy Riches are laid up, and which
 contain greater Plenty within them than all
 the Creatures can consume. Give us in due
 Season the former and the latter Rain: Keep
 and preserve our Harvest from Hail, from
 Thunder and Tempests, from hurtful Floods
 and Inundations, from a destroying Drought,
 and stormy Winds. Let the Earth bring
 forth Grass for the Cattle, and Herb for the
 Service of Man, through the Power of thy
 Word: For 'tis thy Word, whereby thou cre-
 atest and preservest all things, and which a-
 lone addeth the Increase and Blessing to the
 Labours of Men. Remember thy Promise: *I*
 will hear the Heavens, and they shall hear the
 Earth, and the Earth shall hear the Corn, and
 the Wine, and the Oil, and they shall hear Jez-
 reel.

O loving, merciful Father, do thou, by thy
 bountiful Hand, dispense thy Blessing among
 Exod. 16. us. As thou in the Wilderness didst send the
 Bread from Heaven among all the People, and
 badst every one to gather according to his
 Eating; so do thou also give every one of us
 his appointed Measure in due Season; that
 we may enjoy thy Blessing with Fear and
 Comfort, and, as grateful Children, thank
 thee for all thy fatherly Love and Kindness.

Thou hearest Prayer, O Lord, and unto
 thee all Flesh comes: Thou makest the Out-
 goings of the Morning and Evening to re-
 joice:

joice : Thou visitest the Earth, and waterest it : Thou greatly enrichest it with the River of God, which is full of Water : Thou preparest them Corn, when thou hast so provided for it. O do thou water the Ridges thereof abundantly ; do thou settle the Furrows thereof ; do thou make it soft with Showers, and bless the springing thereof : Do thou crown the Year with thy Goodness, and let thy Paths drop Fatness : Let them drop also upon the Pastures of the Wilderness : Let the little Hills rejoice on every Side : Let the Pastures be clothed with Flocks, and the Valleys covered over with Corn ; that we may shout for Joy, and sing and praise thee in all thy Works, and honour and thank thee for all thy Benefits, through thy beloved Son Jesus Christ our Lord. *Amen.*

The End of the Second Part.





THE Garden of Paradise.

PART III.

Containing such Prayers as relate to
internal and external Crosses and
Comforts: Likewise to publick
Evils and Calamities.

A Prayer for Contempt of the World.



My dearest Lord Jesus Christ,
thou Lord of Glory, and Heir
of all Things; with what Love
and Fondness have I all along
adhered to this transitory,
wretched & miserable World?
What have I loved in all my

Pursuits but a *Flower*, which falleth; a *Grass*,
which withers; a *Shadow*, which vanishes a-
way? How vainly have I bestowed the best
I have, even my Heart and my Love, on a
frail and perishing Thing; on a fading Plea-
sure,

Jam. 1. 10.

1 Pet. 1.

24.

Ps. 103.

15.

Ps. 102.

41.

sure, on a meer Trifle and Nothing? How many restless Days and Nights have I created to my self to no Purpose? In what Pain and Grief, what Care and Sorrow, what Trouble and Vexation of Mind, have I *wearied* my self? Ps. 109.
23.
Wis. 5. 7.

For what Help or Comfort can a perishing Thing afford to a never-perishing Soul? Where is now all the Glory of *Solomon*? It is fallen like a Flower, and withered as Grass. Where is now all his Honour, if God doth not honour him? Therefore to honour God, is the true and only Honour of Man: For him that honoureth God, God will honour again: And if a Man be not honoured by God at the last Day, who shall honour him then? The Honour of this World passeth away with the World, but he that honours God, his Honour shall abide for ever. To be great in the Eyes of Men is nothing, and lasts but a little while; but to be great in the Sight of God, that is, to fear him, this endureth for ever. What Advantage is it then if we be never so much honoured upon Earth, if at the same Time we be not honoured by God, from whom all true Honour doth proceed? And it was this Honour the Angel conferr'd on *Daniel*, Mat. 6. 29.
Dan. 9. 23. by calling him a *Man greatly beloved by God*.

O my God, let me seek only after this Honour of being by thee beloved, and make me despise the fading Honour of the World, whereby I might be endangered of losing thy Favour and gracious Presence for ever. What Hurt is it to be despised by the World, if we be honoured by God? And what Profit is it to be honoured by all the World, if we be despised by God? O let me, Lord Jesus, bear with thee thy Reproach here, that I may also partake of thy Glory hereafter. Let me esteem thy Reproach greater Riches than

the Treasures of *Egypt*, nay, of all the World. For what Help can all the Riches of the World afford me, when I am now to leave them by Death for ever, and when I can take nothing with me of all the Pomp and Splendor of this Life?

Let me therefore, my blessed Redeemer,
 Matth. 6. seek those eternal Riches, which neither *Rust*
 19. can corrupt, nor Thieves *steal*, even *THY SELF*, O my Lord! thy Grace and Mercy, thy holy Merits, the Remission of my Sins, the Holy Ghost, and Life eternal. For since all Things besides remain in the World, and shall perish with it at last, what Profit can I then expect from all the Riches and Goods of the whole World? And what Evil have I to fear, if I should have but little or nothing of all the Possessions thereof? Do thou but support my Hope with the gracious Promises of that Inheritance which is incorruptible and undefiled; and that fadeth not away, reserved for me in Heaven.

And what is all the Pleasure of this World, and all the Lust of the mortal Flesh? It is the forbidden Tree, of which we can eat nothing but Death and Misery: It is Poison and Destruction all over: It is attended with Grief and Sorrow, with Pain and Penance, with Weeping and Howling, with an evil Conscience, and a gnawing Worm for ever. This will be the too late Confession of the Reprover.
 Wis. 5. 8, bates hereafter: "What Good hath Pride
 9, 10. "done unto us? Or what Profit hath the
 "Pomp of Riches brought us? All those
 "things are passed away like a Shadow, and
 "as a Post that hasteth by; as a Ship that
 "passeth over the Waves of the Water, which
 "when it is gone by, the Trace thereof can-
 "not be found, neither the Path of it in the
 "Floods."

O my Lord Jesus Christ, let me delight in thee alone, that my Joy may be everlasting: Let me seek my Honour in thy Communion, that my Honour may endure for ever: Let my Riches be laid up in Heaven, that my Treasure may never fail: Let my Glory center upon thy paternal Favour, that my Glory may never cease. O my ever-blessed Saviour, in thee I have infinitely more real and substantial Riches, than all those specious and fading Goods are which I must leave behind me: In thee do I possess an immortal Honour, though I should be despised by all the World besides: In thee do I enjoy the sublimest Kindness and Love, though all the World should hate me: In thee do I enjoy the dearest and safest Friendship, though I should have no Friend at all in the World: In thee do I partake of the most valuable Blessing, though all the Dwellers upon Earth should curse me: In thee have I a transcendent Joy, though all Mankind should grieve me. And in a Word: In thee I have and possess all, and thou art all in all unto me; and if it were possible that my Body could be destroyed a thousand times, yet thou, O Lord Jesus Christ, continuest to be my Life, even my eternal Life, and my everlasting Salvation.

A Prayer for Self-Denial.

- O** Lord Jesus Christ, thou greatest and most precious Ornament of all Virtues : How deeply and perfectly didst thou deny thy self in this World ! Thou didst deny thy Power and Dominion, and didst take upon thee the
- Phil. 2. 7. Form of a *Servant* : Thou didst deny thy heavenly Glory, and didst expose thy self to
- Heb. 12. 2. *Shame* and Contempt : Thou didst deny thine eternal Riches, and didst endure Want and
- 2 Cor. 8. 9. *Poverty* : Thou didst deny thy divine Omnipotence, and didst become *weak* and feeble :
- Heb. 5. 2. Thou didst deny thy divine Wisdom, and
- Job. 7. 15. wast accounted among the *unlearned* and simple : Thou didst deny the Friendship of the World, and wast forsaken and abhorred by Men : Thou didst deny the unspeakable Joys of Heaven, and wast rejected as a Man of
- Isa. 53. 3. *Sorrows*, and acquainted with Grief : Thou didst deny thine eternal sovereign Power, and didst submit to Stripes and Scourges : Thou didst deny all the World, and hadst not where
- Mat. 8. 20. to lay thy Head. Thou, O Lord, hast not loved thy self, but us ; thou hast not honoured thy self, but thy Father in Heaven ! In short : thou art a most accomplished Pattern of *Self-Denial*, and a true Teacher thereof, not by thy Words only, but also by thy whole Life and Actions. Whatsoever thou hast taught us of this Duty of *Self-Denial*, thou hast *practised* it first thy self, and then enjoined it to thy Disciples for Imitation.
- Acts 1. 1. Thou hast said : *If any Man will come after me, let him deny himself.* O my Lord, hitherto I have not sincerely denied my self, and therefore I have not yet followed thee as I should do. Thou hast said : *If any Man hate*
- Luke 14. 26. *not*

not his own Life, he cannot be my Disciple ; neither can he come unto me. O my Lord, I have not yet hated my self with so holy a Hatred as becomes a Christian : How should I then be able to come unto thee, or expect to be adopted into the Number of thy Disciples ? I have loved and esteemed my self, instead of abasing my self in thy Sight ; and having thus sought my own Honour and Glory in all things, I have been too much transformed into the Nature of Satan, who, being wholly bent on his own Honour, Pleasure, and Glory, is thereby become thy Enemy.

Give me, O blessed Redeemer, another Heart ; a Heart renewed after thy Image, a Heart conformable unto thy own Heart, that henceforth denying all that I have, I may resign up every thing unto thee alone. Let all irregular *Self-Love* die in me by thy Grace ; that I may love only that which thou lovest, and hate all that thou hatest : Let me never give up my Love unto any Creature, but let it be fixed on thee alone ; since thou hast denied thy self for my Sake, and loved us, wretched Sinners, more than thy self ; having by thy Love not only fulfilled the Law, but also transcended it.

Thou art, O Lord, the supremest Good, thou art the noblest, the fairest, the most amiable, the richest, the kindest, the most gracious and bountiful Object of our Love. And what should then be dearer unto me than thy self ? Thou shouldst be infinitely dearer unto me than my self, dearer than my Life, dearer than my own Soul : For what Satisfaction can Life and Soul afford me, if my Life and Soul be without thee ? And can I expect any Pleasure in Heaven ; whilst I do not enjoy the Lord of Heaven himself ? What Benefit

nefit can I reap from the Earth, whilst I am not united to him, who is the Lord and Owner thereof? And again: What do I
 Ps. 73. 25. care for *Heaven*, if the Lord of Heaven be but mine? What do I care for the *Earth*, if I do but enjoy him, who is the Lord and Maker thereof? What do I care for my self, if I possess but *Him*, who is better than my self, and better than all that I have?

O thou humble Heart Jesus Christ, let me, according to thine Example, deny all *Self-Honour* and *Glory*: And let it be as dead unto me, as it was dead unto thee. Truly no Honour is due unto me, but unto thee alone.

Dan. 9. 7. Righteousness, O Lord, belongeth unto thee, but unto us Confusion of Faces, Shame, and Reproach. Let us with the Saints in Heaven cast our Crowns before thy Throne, and worshipping thee, the unspotted Lamb of God, say

Rev. 5. 12. with a resigned Will: *Worthy is the Lamb that was slain* for the Sins of the World, *to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing, for ever and ever.*

Thou art the Fountain of all Goodness and Light, of all Wisdom and Glory, of all Power and Strength. Thou art the original Cause of all the living Creatures, of all Riches and Treasures, and therefore all Honour belongs to thee alone. O let me never commit so heinous a Sacrilege, as to rob thee of what is due unto thee alone: Let me not honour my self, nor set my self up as a God in thy Place;
 Jude v. 6. for this was the Sin of *Lucifer*, whereby he fell away from his *first Estate* into a satanical Nature, and became a Devil out of an Angel, and this by Pride and *Self-Exaltation*. Let me
 Dan. 5. 20. also consider, that *Nebuchadnezzar* was, by his haughty Conceits, transformed into a Beast;
 and

and let all these Considerations be unto me
so many Monitors to Humility and Self-Denial.

O thou meek and most patient Lamb of
God, enable me also to deny my *own Will*, as
thou hast set me a Pattern in these Words: *I*
came down from Heaven, not to do my own Will, John 6:
but the Will of my Father that sent me: 38.
And a-
gain: *My Meat is to do the Will of him that*
sent me, and to finish his Work. Let me con- John 4:
quer my own Will by thy Will, and strengthen 34.
me to bring my Will into an entire Subjection
to thine only good and holy Will. Let thy
Will be my greatest Delight, even in the
Midst of Crosses and Adversities, and let it
afford me a constant Rest under all the Dis-
appointments of this Life, that thy Will be-
ing become my Will, there may be in us
but one Will, one Spirit, and one Heart.

Lord, I am convinced, that it is better to be
with thy Will in Affliction and Tribulation,
in Sorrow and Trouble, than to be with my
own Will in Joy and Pleasure, in Plenty and
Glory. Nay, if thou shouldst be pleased to
carry me into Hell, I know I shall be brought
up again unto Heaven, if I do but entirely
give up my Will to thy Will, which is full
of Goodness and Mercy: Whereas my own
Will is so perverse and wicked, that though
I were in the highest Heaven, it would never
let me rest there, but cast me down in-
to the lowest Hell.

O most loving Saviour, Lord Jesus Christ,
thou Fountain of eternal Wisdom, give me
to deny also my own corrupt *Understanding*,
Wit, and *Prudence*. Let me be never ashamed
of being counted a Fool for thy Sake, but
let me determine not to know any thing
save **JESUS CHRIST**, and *Him crucified.* 1 Cor. 7.
Let this be my greatest Wisdom, to know 2.
that

that thy Word is eternal Wisdom. Grant that I may never be offended in thee, and in thy holy Word and Ordinances; nor let me ever prefer the Suggestions of my own natural Reason before the plain and infallible Truth of thy Word.

Let me also deny, for thy Sake, all the *Friendship* of a profane World; (for the *Friendship* of this World is *Enmity* with God) that I may but preserve thy *Friendship*, O thou best and dearest of Friends, thou greatest and fairest, thou most faithful and persevering Friend, nay, that I may keep it for ever and ever. *Amen.*

James 4.4.

A Prayer for Self-Knowledge.

O My gracious, heavenly Father, who art the Father of Lights, and from whom all Wisdom and all Knowledge doth proceed: Give me, I beseech thee, that Wisdom whereby I may attain to a sound Knowledge of my self, and truly understand what I am by *Nature*: from whence I am, and what I shall be hereafter. Let me know in thy Light, that by Nature I am a forlorn Sinner, a Vessel full of Uncleaness, a wretched, miserable Worm, conceived in Sin, shapen in Iniquity, an Exile from my native Country, a Dweller in the House of Sinners, where I must expect to be swallowed up by Death, and devoured by Worms.

But then let me also know what I am designed to be by thy *Grace*: No less than thy beloved Child, born again from above through Water and the Holy Ghost, a Fellow-Citizen of the Kingdom of Grace here, and of the Kingdom of Glory hereafter.

O my God, I thank thee, that thou hast not made me a senseless Brute, but endued me with

with Reason and Understanding, and created me in thy Image. Give me to be meek and loving, kind and merciful, humble and bountiful towards every one. Thou hast, O heavenly Father, bestowed on me an immortal Soul, do thou also give me Grace that I may never load an immortal Soul with mortal perishing things; lest by doing so, I should sink her into eternal Death and Misery. But as there are many Enemies that fight against a Soul dedicated to thy Service, so enable us, O Lord, that we may fight a good Fight in this Life, and deliver her up at last into thy Hands, whose Gift and Property she is.

O my Lord Jesus Christ, as thou hast, by thy Word and Ordinances, and by thy holy Spirit, conferred upon me the Principle of the new Birth; so give me also Grace, that I may constantly live in this new Life, attended with Holiness and Righteousness. Let me seriously lay to Heart, that I am created and redeemed unto eternal Life, that thereby I may learn to despise the Pleasures and Things of this World. And as thou hast begun to enlighten my Mind, and to hallow my Will; so let me truly be heavenly-minded; and do thou by the Spirit mortifie the Workings of my Flesh, lest the Operation of thy Grace be thereby obstructed. Let me consider, that thou hast begun to sanctifie me, in order to make me entirely thy Temple and Dwelling-Place; that guarding my self against all carnal Defilements and Lusts, I may do what is pleasing to thee, and as thine Instrument, readily perform the good, acceptable, and perfect Will of my God. Rom. 12.
2.

Grant that there may be nothing in me, but what is thine, and what thou workest in me by thy Spirit. O my God, do thou establish

Gal. 2. 20. blish in my Heart thy Throne, thy Seat, and
 John 15. thine Abode, that I may abide in thee, and
 thou in me for ever, that I may not live, but
 my Lord Jesus may live in me, and the Life
 which I now live in the Flesh, I may live by the
 Faith of the Son of God, who loved me, and
 gave himself for me. Grant that I may con-
 tinue ingrafted in thee, the true Vine, as a
 living Branch, and bring forth Fruits to the
 Glory of God. Make me flourish in thee like
 the Palm-Tree, and grow in Faith like a Ce-
 dar in the spiritual *Lebanon*; that I may be
 planted in the House of the Lord, and flou-
 rish in the Courts of my God, to shew that
 thou, O Lord, art upright, and that no Un-
 righteousness is in thee. *Amen.*

Pf. 92.
 12—15.

A Prayer for the Imitation of Christ.

1 Pet. 2. 21. **O** Thou kind and gracious Lord Jesus
 Christ, thou meek, humble, and patient
 Heart, what an excellent Pattern of a holy
 Life hast thou set before us in thy own Per-
 son, that we should follow thine Example,
 and walk in the Steps thou hast left us. Thou
 art an unspotted Mirrour of all Virtues, a
 perfect Model of Holiness, an unblameable
 Rule of Piety, and an infallible Standard of
 Justice and Equity.

But, O how vastly unlike is my sinful Life
 to this thy holy Life and Conduct! I should
 live as a new Creature in thee, my Lord Je-
 sus; and I live more in the old Creature and
 my self; more in *Adam* than in Christ, more
 in Nature than in Grace, more in the old
 Birth than in the new Birth. I should live
 according to the Spirit, and alas! I live after
 the Flesh; and yet I am not ignorant of what
 the

the Scripture saith: *If ye live after the Flesh ye shall die.* O thou merciful, kind, long-suffering Lamb of God, forgive me my Sins, cover my Failings, over-look my Transgressions, hide thy holy Eyes from mine Iniquities, cast me not away from thy Presence, nor turn me out of thy House as an unclean Leper. Rom. 8.
13.

Do thou destroy in my Heart all Pride, that poisonous Weed of Satan; and plant in me thy Humility, the Root and Foundation of all Virtue. Do thou extirpate in me all Anger and Revenge, and plant in me thy Love and Meekness. As thou art perfectly adorned with all heavenly Virtues, so do thou also adorn my Heart with a pure Faith, with a fervent Love, with a living Hope, with a holy Devotion, and a filial Fear. Thou art my only Refuge and hiding Place, my Love and my Hope, my Glory and Beauty. Thy Life was made up of nothing but Love, Meekness, and Humility: Let therefore this thy sacred Life be also transplanted into me, and let thy Graces and Virtues spring up in my Life and Manners. Let me be one Spirit with thee, one Soul, and one Body, that I may live in thee, and thou in me. Do thou live in me, that my corrupted Will may live no longer in me, but thy Will alone. Let me live unto thee, and not unto my self: Give me to know and to love thee, that I may also walk as thou hast done.

Thou art my Light, do thou shine in me: Thou art my Life, do thou live in me: Thou art mine Ornament, do thou adorn me: Thou art my Joy, do thou anoint me with the Oil of Gladness. Let me be thy Temple and Tabernacle, and be thou pleased to dwell in me by Faith. Let me be thine Instrument, that my Body, my Soul, and my Spirit, may

be animated by thee. O thou eternal Way, do thou lead me: Thou eternal Truth, do thou teach me: Thou eternal Life, do thou quicken and refresh me. O let me not be the unhappy Instrument of the evil Spirit, and of his Wiles and Devices; lest he should infuse into me his Spite, his Avarice and Unclean-ness; these Vices making up the Image of Sa-tan, from which thou, O Lord, for ever de-liver me. And as thou, O blessed Redeemer, art the perfect Image of God; so do thou al-so renew my Body, Soul, and Spirit, Day by Day, after this Image, till I arrive to a happy Perfection at last. Let me die to the World, that I may live to thee alone. Let me rise with thee from the Grave of Sin, that I may ascend with thee to the Heaven of Glory: Let me be crucified with thee here, that I may also enter with thee into thy eternal Man-sions hereafter. *Amen.*

For Repentance and Knowledge of Sin.

MOST holy, righteous, and merciful God! I bewail before thee, with a broken Heart, and contrite Spirit, the various Sins and Transgressions of which I stand
 Pf. 32. 4. guilty. O Lord, my Sins are as many in Num-ber as the Sand on the Sea-Shore: Mine Ini-quities are gone over my Head, and as a heavy Burden, they are too heavy for me. O how great are my Transgressions! The Cry thereof rises up to Heaven: If thou wilt con-tend with me, I cannot answer thee one of a Thousand. O what a Mass of Corruption am I! How deplorably hath that virulent Poi-son

Job 9. 3.

son of original Sin defiled both my Soul and my Body!

Behold I was shapen in Iniquity, and in Sin Pf. 51. 5.
 did my Mother conceive me. From the
 Crown of the Head to the Sole of the Foot
 there is no Soundness in me. O Lord, who Job 14. 4.
 can bring a clean thing out of an unclean? I
 am an evil Branch of a poisoned Tree. All
 the Powers and Faculties of my Soul are de-
 praved. Mine Understanding is darkned:
 My Will is opposite unto thine. I do not
 know thee savingly; I do not love thee hear-
 tily; I do not trust in thee entirely: The I- Gen. 8.
 magination of my Heart is evil from my ve- 213
 ry Youth. As a Fountain puts forth its Wa-
 ter, so doth my Heart bring forth Sin and
 Mischief. For from within, out of the Heart,
 proceeds Contempt of God, Blasphemy, Pride,
 Lying, Self-Love, Self-Honour, Disobedience,
 Enmity, Anger, Revenge, Impatience, Lewd-
 ness, Injustice, Avarice, and all Manner of evil
 Lusts and Actions. Upon which thou, O
 righteous Judge, hast pronounced this dread-
 ful Sentence: *That they who do such things, shall* Gal. 5. 21
not inherit the Kingdom of God.

O my God, my Creator and Redeemer, I
 confess before thee, that tho' I was created
 in thine Image at first, yet that I have most
 shamefully lost it, and put on again the Image
 of Satan, that great Enemy of my Soul. The
 whole Kingdom of Satan is now, alas! set up
 within me, with all its Vices and Wickedness,
 being influenced in whatever I do, by a Prin-
 ciple of Hell and Darknes. O Lord my God,
 my Misery is greater than I am able to ex-
 press: I am an Abomination in my being and
 doing: All my Righteousness is as a filthy
 Garment. I rot in my Sins as the Leaves of
 a Tree, and mine Iniquities will drive me

away as Chaff is driven before the Wind. I have abused all thy Benefits: I have resisted thee with all the Members of my Body, and with all the Faculties of my Soul. Soul and Body is reduced to the Service of Sin and Satan!

I am fall'n from thy Grace into thine eternal Indignation; from Salvation into Condemnation; from Life into Death; from Heaven into the lowest Hell. I am that prodigal Son, who hath wasted all his Substance with riotous Living, and am no more worthy to be called thy Son. I have deserved to be banished from thy House and Presence for ever.

Luke 15. I am that Servant that owes ten thousand
13, 19. Talents, and am not able to pay, even not to all Eternity. I am that Man, who fell among the Thieves, was stripped of the Raiment of Righteousness, and of the glorious Image of God stamped on my Soul: I am wounded to that degree, that none living is able to heal me.

Matth. 18. 24.

Luke 10. 30.

Do thou therefore, my Lord and my God, give me *Help* from this Trouble; for vain is the Help of Man. Do thou turn me, O Lord, and I shall be turned; heal me, and I shall be thoroughly healed; for thou art my Glory. For who can change the evil Heart, and who can create a new one? Truly thou alone, O Lord, who art a faithful Creator of good Works. Who can heal the deep and dangerous Wounds Sin hath inflicted upon us? Thou alone, O Lord, and thy Word which healeth all things. Take then away from me that evil Heart, and remove the *stony* Heart out of my Flesh. Create in me a clean Heart, and renew a right Spirit within me; Cast me not away from thy Presence, and take not thy holy Spirit from me: Restore unto me the

Pf 60. 11.
Jer. 31. 18.

Ezek. 36. 26.

Pf 51. 10, 11, 12.

the Joy of thy Salvation, and uphold me with thy free Spirit.

I am the lost Sheep, O Lord! if thou dost Luke 15.
not seek and go after me, I shall wander a-
stray in the Wilderness of this World, and
be lost for ever: O do thou lay me on thy
Shoulders, and bring me home to thy hea-
venly Sheep-fold. Do thou beget in me a god- 2 Cor. 7.
ly Sorrow which worketh Repentance to Sal- 10.
vation, not to be repented off; that so my
Heart being prepared by Faith, I may taste
of thy heavenly Comfort, and obtain Pardon
and Remission of Sins. Give me so contrite
a Spirit, that even mine Eyes become Foun-
tains of Water to bewail my Sins with Pe-
ter and Magdalene. Nay, if I should weep
Night and Day, yet should I never be able to
bewail my Misery enough, or to lament suf-
ficiently over my Sins and Disobedience.

O my God, let me never be more troubled
for Death, Hell, and Damnation, which I
have justly deserved; than for thy Love and
Favour, which I have so grievously, so highly,
and so often offended. I have provok'd thee,
my God and Creator, my Father and Pre-
server, my Saviour and Redeemer, my only
true Help and Comforter. Thus have I most
ungratefully abused thy Love and Faithful-
ness, thy Grace and Mercy, and all the in-
numerable Benefits thou hast heaped upon me.
How shall I stand in thy holy Presence, be-
fore thy righteous Judgment, before all the
Elect and holy Angels on that Day, when all
the Devices of Mens Hearts shall be brought
to Light?

Whither shall I go from thy Spirit; or whi- Pf. 139.7.
ther shall I flee from thy Presence; since thy 10.
Hand is every where present, and thy right
Hand shall hold me? This I know, and this

Luke 15.
18, 19.

I say: *Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son. I have forfeited the Right of a Son; I have ceased to be thy Child by my Disobedience. But I humbly hope thou hast not altogether ceased to be my Father, for thy Mercy is great, and endureth for ever. Grant therefore that I may find Mercy in thy Sight, and Help in this Time of Need. Do not look on my Sins, but on thine infinite Grace and Mercy, for the Sake of thy beloved Son Jesus Christ, my Mediator. Amen.*

A Prayer for Remission of Sin.

O Thou most gracious God, long-suffering, and of great Mercy and Goodness, who, by thy beloved Son, callest all Sinners unto thee, in order to give them Rest for their Souls. I come unto thee loaden with Sin and Unrighteousness, even such a Burden of Sin and Iniquity as is gone over my Head, and is too heavy for me to bear: But then I bring also with me a broken Heart, and a contrite Spirit; and this Sacrifice, as it is thy Gift, O God, so thou canst not despise, but graciously receive it.

Pf. 103.
8—13.

O Lord God, “Thou art merciful and
“gracious, slow to Anger, and plenteous in
“Mercy: Thou wilt not always chide, nei-
“ther wilt thou keep thine Anger for ever.
“Thou hast promised, that thou wilt not deal
“with us after our Sins, nor reward us ac-
“cording to our Iniquities: For as the Hea-
“ven is high above the Earth, so great
“is thy Mercy toward them that fear
“thee: As far as the East is from the West,
“so

" so far dost thou remove our Transgressions
 " from us. As a Father pitieth his Children,
 " so thou pitiest them that fear thee.
 " O Lord, look upon mine Affliction and Pf. 25. 18.
 " my Pain, and forgive me all my Sins:
 " Purge me with Hyssop, and I shall be clean; Psal. 51.
 " wash me, and I shall be whiter than Snow: 7-9.
 " Make me to hear Joy and Gladness, that
 " the Bones, which thou hast broken, may
 " rejoice: Hide thy Face from my Sin, and
 " blot out all mine Iniquities: For I acknow- Verse 3.
 " ledge my Transgressions, and my Sin is
 " ever before me. Against thee only have I
 " sinned, and done what is evil in thy Sight:
 " That thou mightest be justified when thou
 " speakest, and be clear when thou judgest.
 " O Lord, enter not into Judgment with thy Pf. 143. 2.
 " Servant, for in thy Sight shall no Man li-
 " ving be justified. If thou shouldst mark Pf. 130.
 " Iniquities, O Lord, who shall stand? But 3, 7, 8.
 " I put my Trust in thee; for with the Lord
 " there is Mercy, and with him is plenteous
 " Redemption: And he shall redeem Israel
 " from all his Iniquities.
 " O Lord, thou healest the broken in Heart, Pf. 147. 3.
 " and bindest up their Wounds. Thou hast
 " said: Though your Sins be as Scarlet, they Isa. 1. 18.
 " shall be as white as Snow; though they be
 " red like Crimson, they shall be as Wool."
 Do thou therefore heal and purifie me, and
 bind up the putrifying Sores of my Conscience.
 O thou God of my Salvation, and Physician
 of my Soul, thou hast said: Thou hast made Isa. 43.
 me to serve with thy Sins, thou hast wearied 24, 25.
 me with thine Iniquities. I, even I am he
 that blotteth out thy Transgressions for my
 own Sake, and will not remember thy Sins.
 O Lord, do thou blot out all my Sins, and a-
 bolish all my Iniquities, that I may not pe-

rish in them for ever, but be saved in thy Mercy.

Isa. 53. 4. My Lord Jesus Christ, surely thou hast born our Grievs, and carried our Sorrows. Thou wast wounded for our Transgressions, and bruised for our Iniquities: Upon thee thy heavenly Father hath laid the Chastisement, that we might have Peace, and with thy Stripes we are healed. Therefore will I not cast away my Confidence, but adhere unto thee, my Redeemer, with my whole Heart, and hope thou wilt mercifully receive me; for with thee is plenteous Mercy and Remission of Sins.

Isa. 66. 2. To him wilt thou look that is poor and of a contrite Spirit, and trembleth at thy Word.

O my God, 'tis thy sacred Promise that comforts my Heart; for thou hast sworn and said:

Ezek. 33. *As I live, I have no Pleasure in the Death of the Wicked; but that the Wicked turn from his*

Ezek. 18. *Way and live. Have I any Pleasure at all that the Wicked should die? If the Wicked will turn from his Wickedness that he hath committed, and doth what is lawful and right, he shall surely live, he shall not die: All his Transgressions that he hath committed, they shall not be mentioned unto him.*

O Lord, thou hast not only promised to pardon Sins, but also to justifie the Sinner, and to confer upon him an eternal Righteousness: Both these Mercies I must receive from thy Hand, even *Forgiveness of my Sin*, and the *Righteousness of my Redeemer* imputed to me. Do thou therefore cloath me with the Robe of Salvation, and with the Garment of Righteousness. Have thou a merciful Regard to my Soul, and do not remove for ever from me thy gracious Presence. Where is a God like unto thee, who forgivest Iniquity, Transgression, and Sin, and remembreth them no more?

more? Thou wilt have Mercy upon us, and cast our Sins into the Deep of the Sea.

Do but endue me, O God, with a firm and unshaken Faith, and let me thereby securely rely on the Word of thy Promise, looking upon thy Son with a confident Hope of Salvation. *For as Moses lifted up the Serpent in John 3. the Wilderness, even so must the Son of Man* ^{14, 15.} *be lifted up, that whosoever believeth in him, should not perish, but have eternal Life.* And to that Degree hast thou, O God, loved the World, as to give thine only begotten Son for ^{Ver. 16,} it, that whosoever believeth in him should not ^{17.} perish, but have everlasting Life: For thou hast not sent thy Son into the World to condemn the World, but that the World through him might be saved. He that believeth on ^{John 5.} him shall not come into Condemnation, but ^{24.} is passed from Death unto Life.

O how great, how comfortable and abundant is thy Grace, by which we are justified ^{Rom. 3.} freely through the Redemption that is in Je- ^{24, 25.} sus Christ, whom thou hast set forth to be a Propitiation through Faith in his Blood. Therein, O God, thou commendest thy Love ^{Rom. 5.} towards us, that while we were yet Sinners, ^{8-10.} Christ died for us; much more then being now justified by his Blood, we shall be saved from Wrath through him: For if when we were Enemies, we were reconciled to thee by the Death of thy Son, much more, being reconciled, we shall be saved by his Life. There- ^{Verse 20.} fore where Sin abounded, Grace did much more abound to overcome it; Christ being ^{1 Cor. 1.} made unto us Wisdom, and Righteousness, and ^{30.} Sanctification, and Redemption.

O my God, thou wast in Christ, reconciling ^{2 Cor. 5.} the World unto thy self, not imputing their ^{19, 21.} Trespases unto them; but thou hast made him

Col. 1.
12--14.

him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him. Therefore we will give Thanks unto thee, dear Father, that thou hast made us meet to be Partakers of the Inheritance of the Saints in Light; and hast delivered us from the Power of Darknes; and hast translated us into the Kingdom of thy dear Son, in whom we have Redemption through his Blood, even the Forgiveness of Sins.

O my Lord Jesus Christ, how comfortable are these thy Words to a returning Sinner:
Matth. 9. *They that be whole need not a Physician, but they*
12.
Verse 13. *that are sick: I am not come to call the Righteous,*
Luke 19. *but Sinners to Repentance: The Son of Man is come*
10. *to seek and to save that which was lost: Rejoice*
Luke 15. *with me, for I have found my Sheep which was lost.*

6.
Gal. 3. 13. Thou, O blessed Redeemer, hast taken away the Condemnation, and the Curse of the Law,

Gal. 4. 5. being made a Curse for us on the Tree, that
Col. 2. 14. we might receive the Adoption of Sons. Thou

hast blotted out the Hand-Writing that was against us, which was contrary to us, and hast taken it out of the Way, nailing it to

thy Cross. Therefore this is a faithful Saying, and worthy of all Acceptation, that thou, O Lord Jesus Christ, camest into the World to save Sinners; we being not redeemed with corruptible things, as Silver and Gold; but with thy precious Blood, as of a *Lamb* without Blemish and without Spot.

1 Pet. 1.
18, 19.

1 Pet. 2.
24.

Thou thy self hast born our Sins in thy own Body on the Tree, that we being dead to Sin, we should live unto Righteousness, and be healed by thy Stripes. Thy Blood alone, O Lord Jesus Christ, hath washed and cleansed us from all our Sins: For we are washed, sanctified, and justified in the Name of the Lord Jesus, and by the Spirit of our
God,

1 Cor. 6.
11.

God, having an Advocate with the Father, ¹ John 2.
Jesus Christ the Righteous, who is the Propi- ^{1, 2.}
tiation for our Sins, and not for ours only,
but also for the Sins of the whole World.

O most merciful Father in Heaven, thy
Mercy is over all thy Works, for the Power
over all is thine: Thou winkest at the Sins
of Men, to the End that they should repent.
Thou, powerful Lord, judgest all with Mercy,
and rulest us with great Tenderneſs; for thou
canst do whatſoever thou pleaſeſt; and there-
by thou makeſt thy Children underſtand that
they ought to be of good Comfort, becauſe
thou wilt accept Repentance for Sin: And
thou, O bleſſed Saviour Jeſus Chriſt, thou
Lamb of God, who didſt bear the Sins of the
World, remember me in Mercy, for the Sake
of thy holy Incarnation and Love, manifeſted
thereby, for the Sake of thine exceeding Hea-
vineſs and Sorrow; for the Sake of thy holy
Agony and bloody Sweat; for the Sake of
thy bitter Stripes, Mockings, and Revilings,
which thou haſt bore: For the Sake of thy
perfect Obedience unto the Death of the
Croſs: For the Sake of thy wonderful Pati-
ence and admirable Meekneſs: For the Sake
of thy merciful Interceſſion, and loud Cry
on the Croſs: For the Sake of thy holy Thirſt
and bleſſed Wounds in thy Hands, and Feet,
and Side: And for the Sake of all the holy
Drops of Blood thou haſt ſhed, and of the
innocent Death thou haſt undergone.

O Father, for the Sake of this great and
precious Treafure, and for the Sake of the
abounding Merits of Chriſt, forgive me my
Sins, and remember them no more: For this
Satisfaction is more perfect and weighty than
the Load of all my Tranſgreſſions; and this
holy Merit outweighs the Iniquities of all the
Sin.

Sinners upon Earth. O God Holy Ghost, do thou give me a lively Sense of this Comfort, and preserve it for ever in my Heart, that living and dying in this Faith, I may obtain at last the End thereof, even the Salvation of my Soul, and enter into thine eternal Happiness. *Amen.*

Another Prayer for Remission of Sin.

Pf. 5. 4,
5, 6.

O Holy, righteous God, thou art not a God that hath Pleasure in Wickedness, neither shall Evil dwell with thee : The Foolish shall not stand in thy Sight, and thou hastest all Workers of Iniquity : Thou shalt destroy them that speak leasing ; thou wilt abhor the bloody and deceitful Man ; and thou hast threatned to punish severely all them that transgress thy Commandments. Thou hast called me to be a Sheep of thy Pasture, and invited me to the Inheritance of thy People, redeeming me for that Purpose by the precious Blood of thy Son. Thou hast revealed unto me thy Word, and given me to know thy Will, and therefore I should deservedly love

Matt. 22.
37.

thee above all things, even with all my Heart, and with all my Soul, and with all my Mind.

Rom. 8. 2. 1.
Luke 1.

I should present my Body a living Sacrifice, holy, and acceptable unto thee : I should serve

74, 75.

thee in Holiness and Righteousness all the

Rom. 12 2.

Days of my Life : I should not be conformed to this World, but be transformed into thy Image by the renewing of my Mind.

But alas ! I have been disobedient unto thee, O Lord, I have neither feared nor loved thee : I have indeed known thy Will, but have been

been too negligent in doing what thou hast commanded. The corrupt Propension of my Flesh, the Inticements of a profane World, and the various Snares and Temptations of the Devil, the great Enemy of Souls, have made me often transgress thy holy Law. Hereby I have but too often provoked thee, the Creator and Preserver of my Life, and made my self liable to thy just Wrath and Indignation, having abundantly given Cause to be punished in thy Justice. This I freely confess unto thee, O Lord, and am fully convinced that Righteousness belongeth unto thee, but unto us Confusion of Faces. And why should I not be affected with a holy Shame and Confusion, since thou seest the most secret Motions within me, and triest the very Heart and Reins?

O Lord, do thou not enter into Judgment with thy Servant, for thou art a consuming Fire to the Transgressor, and who is able to stand, if thou shouldst mark Iniquities according to the Rigour of thy Law !

But thou, O Father of Mercy, and God of all Comfort, with whom there is plenteous Grace and Compassion, and of whose Goodness Heaven and Earth are full ; remember thy tender Mercies, and thy loving Kindnesses, for they have been ever of old ; and blot out all mine Iniquities, through thy abundant Goodness and Mercy.

And since I have no Help or Support on which I may safely relie before thy Judgment, but thy Son Jesus Christ, and his precious Merits, whereby I stand redeemed from Sin : I do therefore boldly appeal to him, who is the Son of thy Love, in whom thou art well pleased, and whom I desire to claim as a Mediator between my Soul and thy Judgment.

Look

For Remission of Sin.

Look on him, most merciful Father, and the Wounds he had inflicted on him for my Sins: Behold his harmless Hands pierced with Nails, and stretched out for my Salvation: Regard his innocent Feet, and the many weary Steps they took for my Sake, and which are now bleeding on the Cross for my Sins. Consider his opened Side, out of which, as a Fountain of Life, did Blood and Water come forth, to the Washing away of my Sins: Remember his suffering State on the Cross, in which, as the true High-Priest, he offered up himself for my Sins, and let me for ever enjoy the Benefit of so perfect an Atonement and Ransom.

But then let me also perceive the *sanctifying* Power of thy Spirit, that being made a new Creature, I may walk in thy Ways, and delight in thy Commandments. Strengthen me by thy Spirit in the inward Man, in Faith and Love, in Hope and Humility, in Meekness and Patience; that Christ may dwell in my Heart by Faith, may live in me by Love, and comfort me by a lively Hope of the approaching Glory, that I may not be confounded, but preserved unto Life eternal. *Amen.*

A Prayer to God the Son, for Remission of Sin.

O Lord Jesus Christ, who art mine eternal High-Priest, Intercessor, Mediator and Advocate: How faithfully hast thou sought after the lost Sheep going astray in the Wilderness of the World; how earnestly hast thou called Sinners to Repentance; how fervently hast thou prayed on the Cross for thine Enemies, and thereby reconciled Sinners

to

to thy Father in Heaven: How kindly dost thou still intercede for all repenting Sinners, and protect them from the Father's Indignation, though justly deserved.

Behold, I am by Nature a Child of Wrath; Eph. 2. 3.
every Imagination of the Thoughts of my Gen. 6. 5.
Heart is only evil continually; I know that Rom. 7. 10
in me, that is in my Flesh, dwelleth no good thing: To will is present with me, but how to perform that which is good, I find not. For the Good that I would, I do not; but the Evil which I would not, that I do. O Lord, Pf. 19. 12.
I cannot understand mine Errors, cleanse thou me from secret Faults. My Sins are gone over my Head, and as a great Burden they are too heavy for me: But thou, O Lord, my Redeemer and Saviour, my Advocate and Intercessor, my Help and Mediator; thou hast taken them off from me, and born them thy self in thy Body on the Tree, and therefore remember me in thy Mercy, and be my Refuge in the Day of Trouble.

Thou art the Rock of Salvation, do thou therefore hide me in the Clefts of thy bleeding Wounds, and protect me from the Rage of Satan, and the Terrors of Hell: Do thou mercifully remove the Punishment due to my Transgressions, and let me not be consumed by the Indignation of an offended God. Do thou graciously continue to be my Protector and Advocate, even in the Day of the last Judgment, that I may never hear that dreadful Voice: *I know you not whence you are; de-* Luke 13. 27.
part from me all ye Workers of Iniquity.

But thou, O Lord, knowest the Sorrow and Brokenness of my Heart, of a Heart sprinkled with thy most precious Blood, and offer'd up unto thee as an agreeable Sacrifice: Surely thou wilt not despise it. Do thou fulfil in
me

- John 3. 15. me this thy gracious Promise: *Whosoever believeth in the Son of Man, shall not perish, but have eternal Life.* O Lord, I believe, help thou mine Unbelief. Let me not perish in my Sins, and let me not be cut off by thy Wrath for my Transgressions. For the Chastisement was upon thee, and thou didst bear it, that we might have Peace, and be healed with thy Stripes. On this Word let me, in full Assurance of Faith, rely, and then with a well-grounded Hope expect the End of my Faith, even eternal Salvation. *Amen.*
-

A Prayer for Joy in the Holy Ghost.

Rom. 14. 17.
O
 Thou holy and righteous God, thou God of all Comfort, Peace, and Joy, whose Kingdom is Righteousness, Peace, and Joy in the Holy Ghost: I do freely bewail and confess before thee the sinful Propension of my Nature, whereby I have often been prompted to long after earthly Pleasures, and the transitory Joys of a profane World: I have sought for them, loved them, adhered unto them, when I ought to have had my Joy and my Delight in thee, O God, alone.

1 John 2. 16.
 But do thou, most mercifully pardon this my Folly and Vanity, and let never my Heart be defiled again by the deceitful Lusts of the World. Do thou mortifie in me, by the Spirit, the Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life: Do thou cleanse my Heart from all the vain and infectious Joys of this World, which, after all the restless Pursuits, bring forth nothing but Death, and end at last in everlasting howling and gnashing of Teeth. But do thou kindle in me that

that true, eternal, heavenly Joy, which is a Fore-taste of eternal Life; a Part of the Kingdom of God within us, and a precious Fruit and Gift of the Holy Ghost; that I may rejoice in thee always, and in my Lord Jesus Christ, the Hope of my Glory.

Give me a lively Sense of that Word:

" Thou hast put Gladness in my Heart, more
 " than in the Time that their Corn and their
 " Wine increased. And of that: Let all those
 " that put their Trust in thee rejoice; let
 " them ever shout for Joy, because thou de-
 " fendest them; let them also that love thy
 " Name, be joyful in thee. And again of that:
 " I will be glad and rejoice in thee; I will
 " sing Praise to thy Name, O thou most
 " High.

Let me enjoy by living Experience, what thy Servant David did taste of this Joy in the Lord, when he says: " I have trusted in thy
 " Mercy, my Heart shall rejoice in thy Salva-
 " tion: I will sing unto the Lord, because he
 " hath dealt bountifully with me. In thy
 " Presence is Fulness of Joy, at thy right
 " Hand there are Pleasures for evermore:
 " Give me to joy in thy Strength, and greatly
 " to rejoice in thy Salvation; make me ex-
 " ceeding glad with thy Countenance. Let
 " all those that seek thee, rejoice and be glad
 " in thee; let such as love thy Salvation, say
 " continually: the Lord be magnified.

" O my God, make me to hear Joy and
 " Gladness, that the Bones which thou hast
 " broken, may rejoice: Restore unto me the
 " Joy of thy Salvation, and uphold me with
 " thy free Spirit. Let me freely sacrifice
 " unto thee, and let me praise thy Name, O
 " Lord, for it is good. O my God, let me
 " hear what thou speakest in me, as in thy

- "Sanctuary, that I may rejoice in thee, the
 Pl. 63. 3. "God of my Salvation. O my God, thy lo-
 45. 2. 10. "ving Kindness is better than Life, my
 "Lips shall praise thee: Thus will I bless
 "thee while I live; I will lift up my Hands
 "in thy Name: My Soul shall be satisfied as
 "with Marrow and Fatness; and my Mouth
 "shall praise thee with joyful Lips.
 "Let me enjoy, O God, a feeling Sense of
 Pl. 68. 3. "what is said in the Psalm: "Let the Righte-
 "ous be glad; let them rejoice before God,
 Pl. 69. 32. "yea, let them exceedingly rejoice: The
 "Humble shall see this and be glad, and
 Pl. 73. 28. "your Heart shall live that seek God. O
 "my God, let this be my Joy, to draw near
 "to thee, and to put my Trust in the Lord
 "God, that I may declare all thy Works.
 Pl. 84. 1. 2. "Let me be affected with the Amiability of
 "thy Tabernacles, O Lord of Hosts, that my
 "Soul and my Flesh may rejoice in thee the
 Pl. 97. 11. "living God. Let me experience, that Light
 "is sown for the Righteous, and Gladness
 Pl. 123. 3. "for the Upright in Heart: Let me draw
 "Water with Joy out of the Well of Salva-
 Isa. 61. 10. "tion, even Jesus Christ himself. Grant that
 "I may always rejoice in the Lord, and that
 "my Soul may be joyful in my God, who
 "hath clothed me with the Garments of Sal-
 "vation, and covered me with the Robe of
 "Righteousness. Come thou into my Heart,
 O thou King of Heaven, that I may be joy-
 ful, and may shout for Joy with the Daugh-
 ter of *Sion*.
 O my God, thou rejoicest over us, as a
 Bridegroom rejoiceth over his Bride: Let me
 again rejoice in thee with all my Heart; that
 I may also hereafter rejoice in thee to all
 Eternity, when thou shalt make the new Hea-
 vens and the new Earth full of Joy and Glad-
 ness;

ness; when thou shalt comfort us, as one whom his Mother comforteth; when our Ps. 126. 2] Bones shall flourish like an Herb: Then shall Isa. 51. 11. our Mouth be filled with Laughter, and our Tongue with singing: Then shall everlasting Ps. 126. 3. Joy be upon our Head: Then shall we reap in Joy what we have sowed in Tears. O thou God and Father of Peace and Joy, let us for ever enjoy this Happiness through Jesus Christ our Lord. *Amen.*

A Prayer for a Desire after eternal Life.

O My blessed Father in Heaven, who hast created me unto eternal Life, redeemed me thereto by thy beloved Son Jesus Christ, and sanctified me unto the same by thy Holy Ghost: I bewail before thee, that by Reason of the natural Blindness of my Heart, I am but little acquainted with that sublime, unspeakable, everlasting Good and Happiness; so that my Soul hath hardly ever been truly affected with that exquisite Pleasure and Comfort, which floweth from thence into the Hearts of true Believers: Neither have I had such a serious, ardent, and hearty Desire after it, as becomes a heavenly-minded Soul. I have been too much addicted to the Pleasures of the Earth, and have too much loved this World and the things therein, the Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life.

But do thou, most merciful Father, pardon so grievous a Sin and Folly, and extirpate within me all Love to the Vanities of the World, all temporal Ambition, and all carnal Lust and Desires, as things defiling the Soul, and

fighting against her. Grant that I may truly understand the *END* of my Creation, Redemption, and Sanctification; that I may, above all Things, seek and love, desire and wish, hope and long for nothing else but for thee, and for eternal Life, to which I am appointed. Raise in me a holy Hunger and Thirst after things eternal, and make my

Is. 42. 1. Soul pant after thee, the living God, as the Hart panteth after the refreshing Streams of Water.

Let no Distress or Tribulation, no Persecution, or any other Calamity, divert me from so glorious a Hope: For I know that my Redeemer liveth, and that the Hope which I have placed in him, shall never suffer me to be confounded. Grant that amidst all my Crosses and Sufferings, I may find Joy and Support in a comfortable Prospect of eternal Life, and let my present Affliction thereby be eased and mitigated. For what are all the Sufferings of this Life? What is Death it self, what are all temporal Evils and Torments, if they be compared with the endless Joy and Glory of the World to come? Let me ponder in my Heart these Words:

John 14. 2. *In my Father's House are many Mansions, and I go to prepare a Place for you.* O beautiful House of an Almighty Father! A House full of Glory, a House full of Light and Brightness, full of Life and Blessing, of Joy and Gladness, of Holiness and Righteousness.

O when shall I be delivered out of the dark House of this World, and of this corruptible Body, that presseth down the Soul?

Ps. 4. 2. When shall I come to appear before God, and see his sweet Countenance? To behold the Lord Face to Face must needs be a most exquisite Joy, the noblest Life, and the sub-

sublimest Happiness. When shall I see that kind, amiable, and delightful Countenance of my blessed Redeemer, who hath loved me, and given himself for me.

O my Lord and my God, thou hast said : *I will come again, and receive you unto my self,* John 14. 2. *that where I am, there ye may be also.* O come quickly, and receive me unto thy self, that the Redeemed may be with his Redeemer, the Child with his Father, and he that is sanctified, with the most Holy. Why dost thou leave us so long in this profane World, in this Valley of Miseries, in this earthly House, wherein we groan ; in this strange Country, where we are but Pilgrims and Sojourners ? Dissolve therefore this ruinous Tabernacle, and fetch us to our true Home, to our native Country, to the House not made with Hands, eternal in the Heavens ; even to our Father's House, where thou hast prepared a Place for us, and which thou hast purchased with the dear Price of thy most precious Blood ?

Thou hast said : *Father, I will that they also* John 17. 24. *whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me.* O dear Saviour, the Father hath given me also unto thee, and hath given thee unto me ; therefore I am thine, and thou art mine, and who shall separate us ? By this Means we are made Children of thy Father, and therefore also his Heirs, and *Joint-Heirs* Rom. 8. 17. with thee. And to assure us of so glorious a Purchase, thou hast bestowed upon us thy holy Spirit as an *Earnest* of our future Inheritance ; and even thereby we know that we are thy Children, because thou hast given us of thy Spirit, by whom thou hast also sealed us unto the Day of our Redemption. 'Tis

1 Pe. 1.4. then thou wilt introduce us into that Inheritance which is incorruptible and undefiled, and that fadeth not away, reserved for us in Heaven. May but a few Drops or Crumbs of this Inheritance refresh my Heart in the Day of Trial; and by a Fore-Taste of eternal Life, make me know how great and transcendent that Glory is, which shall be revealed in me hereafter.

O eternal God and Father, who alone hast
 1 Tim. 6. 16. Immortality, and dwellest in a Light to which no Man can approach! The smallest Income of thy heavenly Goodness doth affect the Soul abundantly more than all the Pleasures the mortal Creature is able to afford. O how pure is that Joy, how exquisite is that Delight which springs from this *Original* Source of Goodness! Truly, it must needs be more noble and sound, more sublime and excellent than what is *derived* from the filthy Puddle of the World and Creature. Nay, all the Joys of temporal things leave nothing but Anguish and Bitterness upon the Mind, if they be compared with that more exalted Joy and Satisfaction. O happy is the Man that doth but taste of this high and heavenly Joy! To him the World will soon be imbittered, and its Pleasures become a Vexation of Mind. If we should see the Glory of God but for one Moment, we should forget the whole World, and disdain its fading Lust for ever: For to see God, is Life and Salvation. *I have seen*
 Gen. 32. 30. *God Face to Face*, said the holy Patriarch, *and my Life is preserved.*

O thou beautiful House of my Father! O pleasant Habitation! O fair City of God, enlightened by his Glory! O eternal Day, eternal Light, eternal Rest, eternal Pleasantness! O joyful Society of God, Angels, and Men!

O the great and wonderful Peace, and the everlasting Joy which there abounds. The Will and good Pleasure of God is in all, his Love is in all, and his Joy and Peace is in all. Out of the eternal, perfect, and infinite Love of God, ariseth continually new Joy and Happiness: For eternal Love begets an eternal Joy. O Lord God, thou thy self art eternal Love, eternal Joy, eternal Goodness, eternal Life. And as thou art willing to communicate thy self to all thine Elect, so they shall all be full of thy Love and Joy, of thy Light and Sweetness; for thou wilt shine in them all.

If the Face of *Moses* did so gloriously shine after he had been conversant with thee but Forty Days; how much more will thy Glory and Brightness diffuse it self into us, when we shall be with thee for ever, and constantly enjoy the Light of thy Countenance? 'Tis then thou wilt fill and adorn us with thy Beauty and Strength, with thy Power and Light, with thy Love and Wisdom, and make us for ever rejoice in the Possession of thy abounding Glory and Goodness. This marvellous Treasure of Life eternal shall not be barely contemplated from without, but shall be displayed within us, together with all the Good, which thou art thy self: For thou wilt be *All* in *All* to thine Elect, and whatsoever they wish for, that they shall find in thee, and even possess thy self in them.

There we shall have our Riches within us. We shall be in God, and God will be in us. We shall see our selves for ever united to God's Love and Favour, and enjoy God dwelling in our Love. We shall be received into the Heart of the Love of Christ, and be satiated with his glorious Presence within us. We shall then live and move in the Joy of the Holy

Ghost, and the Holy Ghost will live in us. We shall be sweetly associated with all the holy Angels, and become one Heart, and one Spirit, with all the Blest of God. We shall then entirely forget the Miseries of this World, and be plentifully refreshed with Joys flowing forth from the Countenance of God for ever and ever !

ETERNAL LIFE is,

Wealth, without Loss ;
 Honour, without Shame ;
 Sufficiency, without Defect ;
 Health, without Disease ;
 Love, without Guile ;
 Pleasure, without Vanity ;
 Strength, without Weakness ;
 Liberty, without Slavery ;
 Plenty, without Labour ;
 Serenity, without Clouds ;
 Beauty, without Decay ;
 Perpetuity, without Variableness ;
 Opulency, without Fading ;
 Security, without Fear ;
 Dignity, without Dishonour ;
 Life, without Death ;
 Glory, without Envy ;
 Happiness, without Calamity ;
 Wisdom, without Error ;
 Joy, without Sorrow ;
 Satiety, without Loathsomeness ;

This blessed State of eternal Life is the most noble, and the most peaceable Society : It is an uninterrupted Intuition of God, the sweetest Enjoyment of, and the most loving Union with him : It is a happy, safe, quiet, pure, chaste, and holy Life : It knows nothing of Death,

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Death, and is ignorant of Sorrow : It is a Life without Spot, without Pain, without Hunger, without Thirst, without Frost, without Heat, without Sickness, without Death, without Temptation, without Weariness, without Infirmary, without Anxiety, without Corruption, without Disturbance, without Change or Alteration : It is a Life full of Beauty and Dignity, of Honour and Glory, of Wisdom and Praise, of Love and Sweetness, of Delight and Serenity, of Pleasure and Safety, of Health and Tranquillity, of Bliss and Liberty, of Harmony and Plenty, of Light and Sufficiency, of Splendor and Brightness, of Joy and Gladness, of Exultation and Immortality, of Happiness and Delectation, of Holiness and everlasting Comfort !

A Prayer for a happy Departure out of this Life.

O Most loving Father in Heaven : Thou, my dearest Redeemer Jesus Christ ; and O God Holy Ghost, thou true, best, and only Comforter : O how ill have I spent that short Life, which hitherto, by thy Mercy, I have enjoyed ! The Days of my Life are but few, but my Sins many : The least Part of my Time I have lived unto thee, and the greatest and best Portion thereof I have squandered away in Vanities. How many good things have I omitted, which I ought to have done ; and how many evil things have I committed, which I ought not to have done ; having hereby defiled both Soul and Body.

O pardon, most merciful Father, pardon them all, according to the Multitude of thy
Mer-

Mercies : Cover them, O gracious Redeemer, with the Garment of thy Innocence and Righteousness. And thou, O healing and saving Comforter, heal the Sores of my Soul with thy celestial Comfort. " Make me to know mine
 Ps. 39. 5, 6. " End, and the Measure of my Days, what
 " it is, that I may know how frail I am :
 " Behold, thou hast made my Days as an Hand-
 " Breadth, and mine Age is as nothing before
 " thee: Verily every Man at his best State is
 " altogether Vanity: Surely every Man walk-
 " eth in a vain Shew: Surely they are disquiet-
 " ed in vain; he heapeth up Riches, and
 " knoweth not who shall gather them.
 " And now, Lord, what do I wait for? my
 " Hope is in thee. Deliver me from all my
 " Transgressions, make me not the Reproach
 " of the Foolish. I was dumb, I opened not
 " my Mouth, because thou didst it: For I am
 Heb. 13. " a Stranger with thee, and a Sojourner, as
 14. " all my Fathers were. I am here a Pilgrim,
 Job 7. 2. " and have no continuing City, but I seek one
 Ps. 139. " to come. I am like as an Hireling that ear-
 16. " nestly desireth the Shadow. I know that all
 " my Days were written in thy Memorial,
 " when as yet there was none of them." O
 let me consider, that my Life is a Passage
 through this Valley of Miseries, and a Pil-
 grim's Journey into a blessed Eternity, that
 nothing may stop or detain me upon my Way.
 O most gracious Father, when the Time,
 which thou hast appointed me, is at Hand,
 and the Days expired, which thou hast writ-
 ten in thy Book; then let thou thy Servant
 depart in Peace and Comfort: Do thou utter-
 ly extinguish in me the Love of the World,
 and the Desire of a longer Life: Give me a
 Heart ready to depart, and let no Fears and
 Terrors disturb me. Protect me against the
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Enemy's Temptations, and arm my Soul with Eph. 6. the Breast-Plate of Righteousness, with the 14. 16. Shield of Faith, and the Helmet of Salvation. For thou, O Lord Jesus Christ, art my Wisdom and Righteousness, my Sanctification and Redemption, my Life and Comfort, my Peace and Joy. Do thou give me Grace to depart in Faith, Hope, and Charity.

Raise in me a holy Thirst after eternal Life, and let me pant after thee, the living God, Pf. 42. 1. as the Hart panteth after the Water-Brooks, 2, 3. exclaiming from the Bottom of my Heart: *When shall I come, and appear before thee, my God?* Pf. 84. 1. Let me remember how amiable thy 2, 3. Tabernacles are, O Lord of Hosts: Let my Heart and my Flesh cry out for thee the living God: Let my Soul, which is like a fluttering Sparrow, find a House for her self wherein to abide, even thine Altars, that is, the Death and Sufferings of my Redeemer, together with his holy Merits, which alone can afford me Rest and Safety.

O my Redeemer Jesus Christ, let me, in the Midst of my Weakness, and in the very Hour of Death, contemplate by Faith thy Sufferings and Wounds, thy Stripes and Crown of Thorns, thy Cross and thy Death: Do thou shew me thine opened Side, thy pierced Hands and Feet, which, as so many Fountains of Grace, overflow with Joy and Comfort: Let me hear in my Heart that comfortable Word: *This Day shalt thou be with me in Paradise.* Luke 23. Thou art my only Help and Physician, 43. and I am that unhappy Person, which, falling among the Thieves, was mortally wounded: Do thou therefore bind up my Sores by thy Merits; cure my Pains by thy Wounds; mitigate my Sufferings by thy bloody Sweat; and ease the Pangs of my Death by thy own Death and Agony. Do

John 11. 25. Do thou bless my Departure from hence; for thou art the Resurrection and the Life, whosoever believeth in thee, though he were dead, yet shall he live. Do thou support my Soul with a lively Sense of thy gracious Promises, and let me consider, *that the Souls of the Righteous are in thy Hand, where no Torment shall touch them*: and that those which die in the Lord, are blessed from henceforth: Yea, saith the Spirit, that they may rest from their Labours, and that their Works do follow them.

Wis. 3. 1.

Rev. 14.
13.

Matth. 14.
30.

Isa. 57. 2.

O Lord, let my Soul find in thee a true and everlasting Rest; When the Weakness of my Faith maketh me sink, as it did Peter when he walked on the Water, then do thou stretch forth thy Hand to uphold me, lest I be drowned. Let me hear that comfortable Word: Come unto me, and I will give you Rest. Do thou call me home, O my God, for it is towards Evening; and the Day of my Life being far spent, let me enter into thy Peace, and rest in my Bed. It is then I shall be truly translated from Darknes to Light, from the State of my Pilgrimage to my blessed Home; from amidst the Snares of Sin, to an everlasting Freedom and Righteousness; from Death unto Life; and from the tempestuous Sea of this World, to my native Country; free from Storm and Dangers, from Fears and Disorders; that having passed at last through all the Waves of Sin, and Pangs of Death, I may happily touch the true Land of Promise, and sing thy Praises to all Eternity.

Do thou deliver me from this Life of Sin and Temptation, and make me Partaker of a pure, holy, and heavenly Life; of a Life free from Sin and Iniquity, and full of divine Love and Purity. Do thou guide me safe through this unruly disorderly Life, into that true, blessed,

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bleſſed, and everlaſting Reſt, where there is no more Toil and Labour, no more Sickneſs and Death, no more Care and Sorrow; but where God is *ALL* in *ALL* alone: Where God himſelf will be our Food and Raiment, our Houſe and Tabernacle, our Joy and Delight, our Life and Comfort. 'Tis then I ſhall ſee what a noble Exchange I have made: I ſhall then inherit a never-fading Glory, for all Troubles and Tribulations; an everlaſting Joy, for my temporal Sorrows; an Immortality, for my mortal Condition; an heavenly Strength, for my Frailty and Weakneſs; a perpetual Health, for my Sickneſs; an eternal Life, for theſe ſhort and tranſient Days.

Thus, to me to live is Chriſt, and to die Phil. i. 21. is Gain. Let, O God, theſe Conſiderations make me willing to put off my mortal Body, and to put on an immortal one; to put off Corruption, and to put on Incorruption. Let me readily ſow the corruptible Grain of my Body, that I may riſe again in Power: 1 Cor. 15. Let me willingly commit my Body to the Grave, that I may be raiſed again in Glory. 43.

Return therefore unto thy Reſt, O my Soul, Pf. 116. for the Lord hath dealt bountifully with thee: 7, 8, 9. He hath now delivered thee from Death, thine Eyes from Tears, and thy Feet from falling: I ſhall now for ever walk before the Lord in the Land of the Living. Do thou, O Lord Jeſus, open to me the Door of Life, and let me enter in by thee, and be ſaved. And as I am now to come unto thee my heavenly Bridegroom, in order to keep with thee an eternal Feaſt of Marriage; ſo do thou adorn me firſt with the Wedding-Garment of thy own unſpotted Righteouſneſs, and cloath me with the white Robe of the eternal Sabbath; that my Soul may appear before thee pure and

Mat. 25.

34.

and undefiled: And then let me hear thy joyful Word: *Come thou blessed of my Father, inherit the Kingdom, prepared for thee from the Foundation of the World, and enter into the Joy of thy Lord. Amen.*

The Lord's Prayer expounded.

1 John 3.
1.

O Most loving and gracious Father in Heaven, what Manner of Love hast thou bestowed upon me, that I should be called thy Son, and that thou wilt be my Father: That thou hast adopted and made me an Heir of all thy heavenly Goods, for the Sake of thy beloved Son, my Lord Jesus Christ. O give me also a truly filial Heart towards thee, as thou hast a truly fatherly Heart towards me; that I may put all my Trust and Hope in thee alone; that I may love thee heartily, fear thee freely, honour thee humbly, and be obedient unto thee in all things.

Isa 49.15.

Luke 15.
1.

Grant that I may seek my Comfort and Joy, my Delight and Satisfaction, in thee alone. When I am poor and needy, sick and distressed, hated and persecuted; when I am surrounded with Dangers and Fears of Death, then let me remember, that I have a Father, who is Almighty and merciful, gracious and long-suffering, and abounding in Goodness and Truth, who can forget me no more than a Mother can forget her sucking Child, and the Son of her Womb. When also, out of Infirmary, I be overtaken in a Fault, then do thou speedily restore me by thy Grace, and not suffer me to despond, but to return unto thee, and say: *Father, I have sinned against Heaven, and in thy Sight.*

Grant

Grant also, that all Men upon Earth, with me, may acknowledge thee as their Father; may call upon thee with a pure Heart, and praise thee with one Mouth: That we all may join together in one Spirit, and pray for one another with one Accord. And because thou art in Heaven, O Father, grant that also my Conversation may be in Heaven and heavenly things, never adhering to this transient World, but unto thee alone, with whom I am a Stranger and a Sojourner, as all my Fathers were. Ps. 39.
12.

Behold, thou art present with me, nay, thou art omnipresent; thou art not a God afar off, but a God who is nigh; for thou fillest Heaven and Earth, and therefore art thou to be adored and called upon in all Places, and at all Times. O God, we thy disconsolate Children are on Earth in a Valley of Miseries; but thou art in Heaven, in thy holy and glorious Tabernacle: We sigh after thee in this State of our Pilgrimage, and hope to come soon unto thee, and obtain our heavenly Freedom. Jer. 23.
23.

And because thou, most gracious Father, art a holy God, and thy Name is holy; grant that I, and all Men, may rightly know thee by thy Word, as Father, Son, and Holy Ghost: That I may praise thy great and marvellous Name, the Name of thy Omnipotence and Mercy, of thy Goodness and Righteousness, Wisdom and Truth; honouring thee always in my Heart with all the true Believers on Earth. Grant that thy Praise may never depart from my Heart and Mouth; that my Understanding may be enlightened by thee, and my Will excited to love thee above all things: That my Memory may gratefully remember thy loving Kindness,

ness, and the tender Mercies which thou, out of thy paternal Goodness, hast bestowed upon thy poor Child. Stir up my Affections earnestly to seek thee, and give me Wisdom happily to find thee. Let my Life be entirely conformable to thy most holy Will; that through me, and through all Men, thy blessed Name may be praised now and to all Eternity!

O merciful Father, because thy Kingdom is the supreamest Good, and the most valuable Treasure of all, let the same *come to me*, and to all Men, by thy divine Spirit. Be thou pleased to dwell in my Heart by Faith, and to establish thy Kingdom within me: That I may embrace thee with a most ardent Love, and adhere unto thee with a lively Hope, and in this Order partake of all the Goods of thine eternal Kingdom, even of thy Righteousness, of thy Peace, and of the Joy in the Holy Ghost. Grant that hereby the Kingdom of Satan, of Sin, and of all the Works of Darkness, may be destroyed in my Heart, and in the Hearts of all Men; such as Pride and Covetousness, Anger and Malice, Lust and Uncleaness, which are as so many strong Holds wherein Satan useth to reside.

And because there is nothing more holy than thy Name, nothing more precious than thy Kingdom, and nothing better than thy Will; grant that *thy Will may be done* in me, and in all Men upon Earth. O that I might seek thee with my whole Heart! O that my Will may be made conformable unto thy good, acceptable, and perfect Will! Do thou rule and direct all my Steps and Undertakings to the Praise and Glory of thy holy Name, and the Increase of thy Kingdom upon Earth.

For

For this Reason, give me to know, to will, and to perform whatever is most conducive to thy Honour, and to my Salvation.

Do thou make my Way to thee straight and easie, plain and safe : Do thou conduct me both in Prosperity and Adversity. Grant that in Prosperity I may praise thee, without Self-Exaltation ; and that in Adversity, I may bear the Cross without desponding. Let me take Pleasure in nothing, but what leads to thee ; and let me sorrow for nothing, but what turns me from thee. Grant, O my God, that I may never desire to please any Body that is displeasing to thee, and that I may never despise any Body that pleaseth thee. Make me loath every Joy that is without thee, and abhor any thing that is contrary to thy Will. Give me to have such a Delight in thee, as to find *ALL* in thee alone, saying with joyful Lips : *Whom have I in Heaven but thee ? And there is none upon Earth, that I desire besides thee. Let my Flesh and my Heart fail ; yet God is the Strength of my Heart, and my Portion for ever : Thou art the Portion of mine Inheritance, and of my Cup : Thou maintainest my Lot.*

Pf. 73.
25, 26.

Pf. 16. 5.

Do thou graciously bestow on me, and my Fellow-Creatures, our competent Measure of *daily Bread*. Give me a contented Heart, and let thy divine Blessing make up what is wanting. Guard me from the Love of *Money*, that Root of all Evil ; and set my Heart and Affections on thee alone, the Center of Peace and Quietness. Make me consider, that I am but a *Steward* of thy Goods, and that Time approaches wherein I shall be called to an Account of my Stewardship. Give Peace and Unity, pious Magistrates, and obedient Subjects : Protect our Borders against the As-

¹ Tim. 6.
10.

Col. 3. 1.

Luke 16. 2.

faults of Enemies, and be with thy holy Angels a fiery Wall round about us.

Give us, O Lord, true Repentance and Brokenness of Heart, that freely acknowledging and bitterly bewailing our Sins, we may lay hold on our Redeemer Jesus Christ, and obtain *Remission of Sins* for his Sake. Grant that I may daily strengthen my weak Endeavours with new Purposes, and that by thy Grace I may live up to thy Will. Extirpate in me all Revenge and Bitterness of Mind, and give me a mild and reconcileable Heart, that I may not avenge my self, but judge my self, being always sensible of my own Frailty and Weakness. Create in my Heart true Meekness and Patience, Kindness and Humility, that being supplied with these Graces, I may become a happy Instrument to promote the Good of my Neighbour in my Words and Actions.

Guard me, and other good Christians, from the *Temptations* of the Enemy of Souls. Make me humble, without Ostentation; joyful, without Vanity; and sorrowful, without desponding Fears and Perplexities. Make me pure in Heart, chaste in Thoughts, sober in Mind, modest in Behaviour, upright in Conversation, strong and stedfast in my Faith. Give me a firm and persevering Heart, that no evil Thoughts and Lusts, no Desires and Temptations, no Deceits and Lies of Satan, nor any Trouble and Tribulation, may separate me from thee. Grant, O my Lord Jesus Christ, that thy Cross and thy Sufferings may crucifie my Flesh on the one Hand, and on the other, support and strengthen my Spirit with daily Supplies of Grace and Comfort. Enable me to gain an eternal Victory over Sin and Satan, Death and Hell, World and Flesh.

De-

Deliver me at last, most gracious Lord, *from all Evil.* Take from me Unbelief and Covetousness, with the Spirit of Pride and Vanity, and give me the precious Treasure of Humility. Mortifie in me all Anger and Hatred, Envy and Murmuring. Endue me with an undaunted Mind under all Tribulations and Trials: Preserve me from the Sin of Lying, and slandering my Neighbour, from Hypocrisie, and Contempt of the Poor. Guard me from Blasphemy, and taking thy Name in vain; likewise from all Errors, Blindness, and Darkness of Heart.

Enrich me with the Fruits of the Spirit, with Mercifulness and Poverty in Spirit, with Peace and Joy, with Meekness and Purity of Heart, with Patience under all Adversities, with a holy Hunger and Thirst after Righteousness, and a Readiness to support the Poor and Needy, according to my Power. Make me set a Watch over my Tongue, lest I speak any thing against thee, or my Neighbour. Grant that I may despise the transient Pleasures of Sin and World, and seek, with my whole Heart, thy eternal Goods and Pleasures above: For all this is thy Kingdom, all this is thy Power, and all this is thy Glory, for ever and ever. *Amen.*

A Prayer for Hallowing the Name of God.

O Holy and righteous God, before whose
 Isa. 6. 2, Glory the Seraphims cover their Faces,
 3. and sing: *Holy, holy, holy, is the Lord of Hosts!*
 O let me also be found in the Number of
 those, who, by hallowing thy Name, perform
 the Office of Angels upon Earth. Grant that
 I, with all good Christians, may acknowledge
 thy Omnipotence, love thy Mercy, rely on
 thy Truth, fear thy Justice, adore thy Holi-
 ness, praise thy Wisdom, keep thy Commands,
 rejoice over thy Goodness, and admire thy Rea-
 diness to support us.

Restrain me from ever seeking mine own
 Honour and Praise, and incline me faithfully
 to promote thy Honour, and the Glory of
 thy holy Name; that thou alone mayest be
 honoured and praised, exalted and glorified
 always and in all things.

Pf. 119. Give me to love thy Word above Gold, yea,
 127. above fine Gold: Teach me thereby a sound
 Knowledge, both as to thy divine Nature,
 and to thy most holy Will revealed therein.
 Grant also that by a living Faith I may in-
 wardly digest thy Word in my Heart, and
 outwardly express it in my Life, and in this
 Order be kept thereby from all Errors and
 Pf. 37. 4. Heresies. Let my Delight be in thee alone,
 that I may also enjoy the Promises of having
 the Desires of my Heart fulfill'd. Beget in
 me a grateful Remembrance of all the Bene-
 fits bestowed upon my Soul and Body, and
 plant in my Heart a filial Readiness to honour
 and love thee; that in all Adversities, firmly
 relying upon thy fatherly Goodness, I may
 find Help and Assistance at thy Hands.

Enable

A Prayer upon the Name of Jesus.

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Enable me to confess thy Word, both in Prosperity and Adversity; and persevering unto the End in a true Faith and holy Life, I may at last praise thee with all thy holy Angels, and elect Children here in Time, and hereafter to all Eternity. *Amen.*

A Prayer relating to the Name of JESUS.

O My dear, gracious, and amiable Lord Jesus Christ, thou kind Lover of Men: I thank thee, not only for thy blessed Birth and Incarnation, but also for this thy delightful, sweet, and saving Name. O most pleasant, comfortable, refreshing, and quickening Name of *JESUS*! Truly nothing can sound more comfortably to the Ear, and nothing can more affectionately insinuate it self into the Mind, than a *Saviour*; a Name, wherein all Life and Comfort, Bliss and Happiness is contained. It is the true Manna, or Bread come down from Heaven, which carrieth with it all the Varieties of Pleasure and Satisfaction, and comprehends in it a spiritual Relish and Fragrancy.

Thou art the Paradise of faithful Souls, the Joy of Heaven, the Exultation of Angels: Thou art the Ornament of Men, a Garden of Pleasure, and a Fountain of Wisdom: Thou art the Sun of Righteousness, the Light of the World, the Gladness of Hearts, the Comfort of the Dejected, the Hope of the Afflicted, the Refuge of the Forsaken, and a present Help in all Need and Distress. O Lord Jesus, what was it that brought thee into the World? Nothing but thy Love and my Misery; for thou hast taken upon thee this amiable Name, not for the Sake of thy Self, but for my Sake entirely. This Name hast thou

A Prayer upon the Name of JESUS.

engraven into my Heart, to be my Treasure and Comfort, my Life and Blessing, my Peace and Joy, my Wisdom and Righteousness, my Sanctification and Redemption, my Medicine against my Sins and Misery: For thy Name compriseth all what is good, and is the sovereign Good it self.

I am called a Sinner; thou art called Jesus, a Destroyer of Sin, and a Saviour of the World: My Name is, a Child of Wrath by Nature; thy Name is Jesus, a Son of Grace: My Name is, a Child of Death; thy Name is Jesus, a Name of Life: My Name is, a Name of Shame and Misery; thy Name is Jesus, a Name of Glory and Dignity.

May the Name of Jesus bless and strengthen me, enlighten and comfort me: May the Name of Jesus be my Defence and my Shield, my Tower and Fortrefs, my Victory and Triumph over all mine Enemies: Let thy Name, dear Jesus, be my Ornament and Beauty, my Crown and Joy, my Light and Glory: Let it be unto me Meat and Drink, a Medicine and Savour of Life. The Name of Jesus be my Wisdom and Understanding, my Will and my Memory: The Name of Jesus be my Confidence, my Faith, my Love, my Hope, my Patience, my Prayer, my Devotion, my Fear, my Knowledge, my Counsel, my Power, my Perseverance, my Gratitude and Mercifulness, my Righteousness and Purity of Heart, my Meekness and Humility, my Rest, and an eternal Refreshment of my Soul.

Let thy Name, O holy Redeemer, be my only Way to Heaven, my Truth and my Life: Let thy Name, O Jesus, be the blessed End of this temporal Life, and the Beginning of Life eternal: The Name of Jesus be mine *ALL*, for he is all, and in him I find and
pos-

possess all, it being the good Pleasure of God, that All-Fulness should dwell in him, and be derived from him. Without the blessed Jesus, I desire no Riches, no Honour, no Glory, no Skill, no Wisdom; for he alone shall be my Wealth, my Honour, and my Glory: He shall be my Skill and my Wisdom, my Heaven and Happiness. When it pleases God to take my Soul out of my Body, she shall then carry with her into the Presence of God this holy Name of JESUS, as her most precious Crown and Ornament.

If I do but keep this inestimable Treasure, I lose nothing at last, although I had lost the whole World, nay, Heaven and Earth it self: For this Name is infinitely better than Heaven and Earth. This Name is the true eternal Heaven, full of Bliss and Felicity: It is the true Paradise, overflowing with exquisite Joy, Delight, and Pleasure: It is the real Mercy-Seat, abounding with Grace and Benignity: It is the sweetest and most amiable Name, in which is comprised the Love of God, and all the Joys of all the Angels: It is the true Sanctuary, wherein God loveth to dwell: It is the Throne of the holy Trinity; it is the House of God, and the Gate of Heaven. In this Name I desire to live and to die, to rise and to ascend up to Heaven, and at last to be saved: For in this Name I am in God, and with God, and abide with him for ever and for ever. *Amen.*

(Of the Power and Excellency of the Name of CHRIST, see also in the Second Part the Thanksgiving for holy Baptism, page 149. And the Prayer to be used before the receiving the Lord's Supper, page 152. Read also at the Close of this Book St. Bernard's mellifluous Hymn upon the Name of JESUS, with some other Praises relating to that Purpose.)

A Prayer for the Kingdom of Christ.

LORD Jesus Christ, thou King of Grace, and of Glory, I do bewail and confess before thee the deplorable State of my Soul, whereby I have been made a Servant to the Prince of this World in the Kingdom of Darkness. Nay, that the Enemy of Souls hath established his Kingdom within me, and by Sin detained me a Prisoner to his perverse Will.

O my Lord Jesus Christ, how dreadful is it, that this strong armed one should thus keep his Palace in Man, and to rule over him. But I give thee most humble and hearty Thanks, that thou hast made me meet to be Partaker of the Inheritance of the Saints in Light ; and having delivered me from the Power of Darkness, translated me into thy Kingdom ; wherein I have Redemption through thy Blood, even the Forgiveness of my Sins. By the Blood of thy Covenant, thou hast sent forth thy Prisoners out of the Pit wherein is no Water, and hast made with them a new and everlasting Covenant : O grant that I may persevere therein to the End !

Gather also daily more Subjects into thy Kingdom ; enlarge and establish it, that many, very many, may be converted and brought over to it. Write down our Names, as Names of thy Citizens in thy heavenly Record, nay, into thy Hand, that none may pluck us out of it : And as we have, by a baptismal Covenant, dedicated our selves unto thee entirely, so be thou pleased to protect and preserve us, that we may safely abide in thy Kingdom, and for ever enjoy the Rights of our Citizenship above.

A Prayer for the Kingdom of Christ.

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O come into my Heart, thou King of Grace, and take Possession of thy Property: Come in thy Meekness, and ease my Heart of all its Disquietness: Thou camest poor into the World; O make me humble and poor in Spirit, that I may mourn for my Sins, and hunger and thirst after thy Righteousness, being made rich in thee for ever. Come to me in thy Righteousness, and make me righteous; for thou art made unto me of God, Wisdom, and Righteousness, and Sanctification, and Redemption. 1 Cor. i.
30.

Come unto me, O thou King of Peace, and give me a serene and peaceable Conscience: Establish in me an eternal Peace and Quietness, and make me meek, humble, merciful, and pure in Heart. Come unto me, O thou King of Grace, and fill me here with thy Grace, that thou mayest also fill me with thy Glory hereafter. Grant that thy Spirit may constantly lead me, and raising thy Kingdom within me, replenish me with Righteousness, Peace, and Joy in the Holy Ghost. Do thou enlighten my Heart, purifie my Affections, and sanctifie my Thoughts, that all what is within me, may be devoted to thy Service. Do thou strengthen and fortifie me in thy Grace to that Degree, that I never may fall from this heavenly Stedfastness.

Come unto us all, O thou holy Trinity, and make us thy Temple and Dwelling-Place: Kindle in us the Light of thy Knowledge, the Light of Faith and Hope, of Charity and Humility, of Meekness and Patience, of Prayer and Perseverance, and of a true filial Fear. Grant that with the Spirit of our Mind, we may constantly dwell in Heaven, and long for the full Manifestation of thy Glory.

And.

- And seeing thou hast also in this World a Kingdom of Power, and art our Lord and Almighty Maker; be thou therefore the strong Support and Defender of thy spiritual Kingdom, which is thy Church. Abide with us always, Lord Jesus Christ, according to thy Promise, even unto the End of the World.
- Mt. 28. Do not leave thy Church comfortless, nor thy Children Orphans, for they have no other Father upon Earth but thee. "O Lord our
- John 14. 18. "Lord, do thou make thy Name excellent
- Pl. 8. 1, 2. "in all the Earth, and set thy Glory above
- "the Heavens: Out of the Mouth of Babes
- "and Sucklings do thou ordain Strength, be-
- "cause of thine Enemies, that thou may'st
- "still the Enemy and the Avenger.
- "O Lord Jesus Christ, thou art fairer than
- Pl. 45. "the Children of Men; Grace is poured in-
- 2-8. "to thy Lips, therefore God hath blessed
- "thee for ever. Gird thy Sword upon thy
- "Thigh, O thou most Mighty, with thy
- "Glory and thy Majesty: And in thy Ma-
- "jesty ride prosperously, because of Truth,
- "and Meekness, and Righteousness; and thy
- "right Hand shall teach thee terrible things.
- "Thine Arrows are sharp in the Heart of the
- "King's Enemies, whereby the People fall
- "under thee. Thy Throne, O God, is for
- "ever and ever; the Sceptre of thy King-
- "dom is a right Sceptre. Thou lovest Right-
- "eousness, and hatest Wickedness, there-
- "fore God, thy God, hath anointed thee with
- "the Oil of Gladness above thy Fellows.
- "All thy Garments smell of Myrrhe, and
- "Aloes, and Cassia, out of the ivory Palaces,
- "whereby they have made thee glad.
- Pl. 24. 8, "Thou art the King of Glory, the Lord
9. "strong and mighty, the Lord mighty in
- "Battel. Lift up your Heads, O ye Gates,
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" even lift them up, ye everlasting Doors,
 " and the King of Glory shall come in. Un-
 " to thee, God hath said : Sit thou at my *Pf. 110.*
 " right Hand, until I make thine Enemies *1, 5.*
 " thy Foot-Stool. The Lord shall send the
 " Rod of thy Strength out of Zion ; rule thou
 " in the Midst of thine Enemies. Thy Peo-
 " ple shall be willing in the Day of thy Pow-
 " er, in the Beauties of Holiness: From the
 " Womb of the Morning, thou hast the Dew
 " of thy Youth. The Lord hath sworn, and
 " will not repent : Thou art a Priest for e-
 " ver, after the Order of *Melchizedek.* *Bles. Pf. 118.*
 " sed be he that cometh in the Name of *25, 27.*
 " the Lord. God is the Lord, which hath
 " shewed us Light. Save now, I beseech thee,
 " O Lord ! O Lord, I beseech thee, send
 " now Prosperity. Thou hast removed Sin,
 " Curse, and Death, and hast blessed us with
 " everlasting Blessings in heavenly Goods : Give
 " unto thy People Power, Strength, and Victo-
 " ry over all their spiritual and temporal Ene-
 " mies.

And because thou art also a King of Glory,
 do thou make us also Partakers of this thy
 glorious Kingdom. When thou shalt come in *Mat. 25.*
 thy Glory, and all the holy Angels with thee, *31.*
 and shalt sit upon the Throne of thy Glory,
 and when before thee shall be gathered all
 Nations ; then do thou fulfil thy gracious
 Promise : *Father, I will that they also whom John 17.*
 thou hast given me, be with me where I am, *24.*
 that they may behold my Glory which thou hast given
 me. Let us then hear thy sweet Invitation :
 Come ye Blessed of my Father, inherit the King- *Mat. 25.*
 dom prepared for you from the Foundation of the *34.*
 World.

*A Prayer that the holy Will of God may
be done.*

O Thou holy, righteous, bountiful, and only wise God: I give unto thee hearty Thanks for having revealed to us in thy Word, thy fatherly, good and gracious Will. O how doth thy Heart abound with a paternal, fervent Love and Benignity! How graciously hast thou adopted us in Christ, and loved us in thy Beloved? How earnestly wilt thou have all Men to be saved, and to come unto the Knowledge of the Truth? Thou hast no Pleasure in the Death of a Sinner, and wilt not that any one should perish, but rather that all should turn to Repentance, and live.

O merciful Father, I am grieved in my Heart for having so often resisted thy Fatherly Will; a Will, that intends nothing but Goodness and Mercy, Love and Compassion. Forgive me this Sin of Disobedience, so basely committed against thee, and take for my Ransom the blessed Obedience of thy beloved Son, who hast most perfectly fulfilled thy Will and Precepts. Let this Mind be in me, which was also in Christ Jesus. Give me an obedient Heart to do thy Will, and a Pleasure to acquiesce in such Dispensations as thou shalt be pleased to send upon me. Give me to understand, that it is the greatest of Blessings to will what thou wilt, and the greatest of Miseries, not to will what thou wilt. For if I will not what thou wilt, then I will my own Evil, and eternal Destruction.

Do thou therefore guard me from the dangerous Influence of my own corrupted Will, lest I should fall thereby into the Snares of Satan,

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tan, and become an Instrument in the En- 1 Thess. 5.
my's Hands. Do thou sanctifie my Will, my 23.
Soul, Spirit, and Body wholly, that being
made a Vessel of thy Spirit, and an Instrument
of thy Grace, I may never become a Vessel of
Wrath, and a Tool of Satan. Give me such
a Heart as will rejoice in doing thy Will,
and delight in offering it self up unto thee
entirely, in Adversity as well as in Prosperi-
ty, in Death no less than in Life; that so I
may not exalt my self in Time of Prosperity,
nor despond in the Day of Trial. Grant that
thy Will may be my Joy, and thy Appoint-
ment my Pleasure, being fully persuaded, that
whatever befalls me is sent by thy Order and
Wisdom, and that it must needs work for my
Good and Salvation.

Beget in me a patient Mind, both to suffer,
and to do thy Will in all things, according to
that Word of thy Servant David: *If I shall find 2 Sam. 15.
Favour in the Eyes of the Lord, he will bring me 25, 26.
again: But if he thus say, I have no Delight in
thee; behold, here am I, let him do to me as
seemeth good unto him.* And of patient Job: Job 1. 21.
*The Lord gave, and the Lord hath taken away: Ch. 2. 10.
What? Shall we receive good at the Hand of God,
and shall we not receive Evil?*

Enable me therefore, O merciful Lord, to
reign all things to thy holy Will and Disposal.
If at any Time I should desire any thing con-
trary to thy Will, then do thou forgive me
my Weakness, and mortifie my Will. Fulfil
thy holy Will through me, in me, and upon
me; that with my Will I may at last be con- Pf. 103.
formed to thy blessed Angels in Heaven, who 20.
do thy Will with Joy, and hearken to the
Voice of thy Word. Grant this, for the Sake
of the most holy Will of my Redeemer Je-
sus

For temporal and eternal Blessings.

Jesus Christ, that most accomplish'd Pattern of Resignation. *Amen.*

(*Read also the Prayer of the Contempt of the World, of Self-Denial, and of the Imitation of Christ, at the Beginning of the Third Part of this Book, page 214, 218, 224.*)

A Prayer for temporal and eternal Blessings.

Almighty, merciful God, and loving Father: I humbly thank thee, that thou hast brought me to a saving Knowledge of thee and thy Will, and revealed to me thy beloved Son Jesus Christ, as my only Redeemer, Saviour, and Comfort; whom thou hast made to suffer and die for so poor and wretched a Creature as I am, to the End that I might live for ever by his Death and Merit.

I beseech thee, most gracious Father, for the Sake of his Sufferings and Death, mercifully to forgive me my Sins, and to keep me stedfast in this Belief and Comfort unto my last Hour. Do thou enlighten me by thy Spirit, that I may daily grow in this Belief and Knowledge, and may spend the Remainder of my Life in thy holy Service, which is a Service free from Cares and Grief, from Bondage and Sadness. Do thou abide with me, my Father; and hallowing my Soul and my Body to be thy Temple and Tabernacle, keep me mercifully unto Life eternal.

Do thou also, most gracious God and Father, bless my Calling and Substance, and give me Grace to do therein what is right before thee. Enable me to keep Faith and a
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good Conscience to the End. Give me a resigned Heart, to be contented with that Portion thou shalt be pleased freely to bestow upon me, and make me remember, that Godliness with Contentment is great Gain; and that a little that a righteous Man hath, is better than the Riches of many Wicked. "Thou, O Lord, knowest the Days of the Upright, and their Inheritance shall be forever: They shall not be ashamed in the evil Time, and in the Days of Famine they shall be satisfied. The Steps of a good Man are ordered by the Lord, and he delighteth in his Ways: Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his Hand. Behold the Eye of the Lord is upon them that fear him; upon them that hope in his Mercy; to deliver their Soul from Death, and to keep them alive in Famine."

Do thou also, merciful Father, bless our Magistrates and Superiours. Preserve our Country from false and dangerous Doctrine; likewise from War, Famine, and Pestilence. Bless and protect Parents and Children, and be a constant Help and Support to all such Souls as are sincerely disposed to seek first thy Kingdom. Let my House, and Family, and all what I have, be safely kept by thy holy Angels, and powerfully guarded against hurtful, lying, wicked Spirits, and against all their subordinate Tools and Instruments, for the Sake of Jesus Christ our Lord. *Amen.*

*A Prayer against the Temptations and
Assaults of Satan.*

O Merciful and gracious God, who hast in thy Word so faithfully warned us of the various Wiles and Devices of the Devil, the great Enemy of Souls; and hast commanded us to be sober and vigilant, because
 1 Pet. 5. 8. our Adversary the Devil, as a roaring Lion, walketh about seeking whom he may devour.
 Matt. 26. 41. Likewise that we should watch and pray, lest we enter into Temptation, since the Spirit indeed is willing, but the Flesh is but weak.

I confess unto thee, O Lord, that by my own Neglect and Security, I have too often afforded an Opportunity to Satan, and have given him too free an Access to tempt, and disturb my Conscience with Fear and Anxieties. Pardon, O Lord, so careless a Contempt of my Duty, and endue me hereafter with Christian Prudence and Watchfulness, lest Satan, by transforming himself into an Angel of
 2 Cor. 11. 3, 14. Light, corrupt my Mind from the Simplicity that is in Christ, as the Serpent beguiled *Eve* by his Cunning and Subtilty. Do not permit
 Luke 22. 31. him to sift me as Wheat, lest by the Winds of his Temptation he should weaken my Faith and Confidence, and by his Inticements to Covetousness, Pride, and Luxury, hurry me away into Sin and Misery here, and into eternal Despair and Ruin hereafter.

Do thou strengthen me by thy Spirit, that
 Isa. 42. 3. my Faith fail not: Let not the smoking Flax of my Faith be quenched, nor the bruised
 Ps. 27. 1. Reed of my Confidence be broken. Be thou my Light and my Salvation, that I may not fear: Be thou the Strength of my Life, that

I may not be afraid: Let me dwell in the secret Place of the most High, and safely abide under the Shadow of the Almighty. Thou art my Rock and my Fortrefs, my God and my Strength, in whom I will trust. Thou, O Lord Jesus Christ, hast bruised the Head of the hellish Serpent, and overcome the Prince of this World, that he hath nothing in thee, nor in any of thy Members. Thou hast taken from the strong Man all his Armour wherein he trusted, and hast divided his Spoils: Thou hast taken away the Captives of the Mighty, and the Prey of the Terrible hast thou delivered: Thou hast delivered us from the Power of Darkness, and hast translated us into thy Kingdom. In thee we have Redemption through thy Blood, even the Forgiveness of Sins.

Thou hast spoiled Principalities and Powers, and hast made a Shew of them openly, triumphing over them in thy self: Through Death thou hast destroyed him, that had the Power of Death, that is, the Devil; and hast delivered them, who, through Fear of Death, were all their Life-time subject to Bondage. In thy Strength do all thy Believers tread on Serpents and Scorpions, and triumph over all the combined Powers of Darkness; for thou hast said: Thou shalt tread upon the Lion and Adder; the young Lion and the Dragon shalt thou trample under Feet.

O my Lord and my God, let me be strong in thee, and in the Power of thy Might: Make me put on the whole Armour of God, that I may be able to stand against the Wiles of the Devil: Strengthen me, that I may be able to withstand in the evil Day: Gird my Loins with Truth, and cover me

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with the Breast-Plate of Righteousness: Let me have my Feet shod with the Preparation of the Gospel of Peace, and give me the Shield of Faith, wherewith I may be able to quench all the fiery Darts of the Wicked one. Secure my Head with the Helmet of Salvation, and give me the Sword of the Spirit, which is the Word of God.

But then enable me also, O Lord, to use this spiritual Armour in thy Power and Wisdom: Do thou teach my Hands to fight, that in thee I may be more than a Conqueror: Thou art my Glory and Victory: Thou art my faithful Protector, and wilt not suffer me to be tempted above what I am able; but wilt with the Temptation also make a Way to escape, that I may be able to bear it. Be thou not terrible to me, who art my Refuge in Time of Distress. Thy Truth is my Defence, and my Shield. O Lord, in me is no Power to withstand so many and mighty Adversaries, but mine Eyes look up unto thee, that thy Strength may be perfected in my Weakness. In thee, O Lord, do I put my Trust, let me never be ashamed; deliver me in thy Righteousness. Bow down thine Ear to me, deliver me speedily: Be thou my strong Rock, and my Fortress: For thy Name's Sake lead me, and guide me: Pull me out of the Net, that they have laid privily for me, for thou art my Strength. Into thine Hands I commit my Spirit, thou hast redeemed me, O Lord God of Truth.

Pf. 13 5. I trust in thy Mercy, my Heart rejoiceth
6. in thy Salvation: I will sing unto the Lord,
because he hath dealt bountifully with me.
Pf. 17. 8. Keep me, O Lord, as the Apple of thine Eye,
Pf. 18. 6. hide me under the Shadow of thy Wings. In
my Distress I call upon the Lord, and cry
unto

unto my God ; and he heareth my Voice out of his Temple, and my Cry cometh before him, even into his Ears. Give me, O Lord, Pf. 18.35. the Shield of thy Salvation, and let thy right Hand hold me up : When thou humblest me, then thou makest me great. Mine Eyes are Pf. 25.15. ever towards the Lord, for he shall pluck my Feet out of the Net. O turn unto me, and Pf. 86.16. have Mercy upon me, give thy Strength unto thy Servant.

The Lord is my Strength and my Shield, Pf. 28. 7. my Heart trusteth in him, and I am helped ; therefore my Heart greatly rejoiceth, and with my Song will I praise him. The Lord Pf. 29. 11. will give Strength unto his People ; the Lord will bless his People with Peace.

When I sought the Lord, he heard me, and Pf. 34. 5. delivered me from all my Fears. They that look unto him, their Faces are not ashamed : When this poor Man cryed, the Lord heard him, and saved him out of all his Troubles. The Angel of the Lord encampeth round about them that fear him, and delivereth them. When the Righteous cry, the Lord heareth, and delivereth them out of all their Troubles.

O Lord, cast me not away from thy Presence, and take not thy holy Spirit from me : Psal. 51. 11, 12. Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit. With-hold Psal. 40. 11, 12, not thou thy tender Mercies from me, O my God and my Father : Let thy loving Kind- 13, 17.ness and thy Truth continually preserve me. For innumerable Evils have compassed me about, mine Iniquities have taken hold upon me, so that I am not able to look up : They are more than the Hairs of my Head ; therefore my Heart faileth me. I am poor and needy, yet the Lord thinketh upon me : Thou art my Help and my Deliverer, make

Pf. 55. 22. no tarrying, O my God. Teach me to cast my Burden upon thee, that thou may'st sustain me; for thou wilt never suffer the Righteous to be moved.

Pf. 57. 1, Be merciful unto me, O God, be merciful unto me, for my Soul trusteth in thee: Yea, under the Shadow of thy Wings will I take my Refuge, until these Calamities be overpast. I will cry

Pf. 60. 11. unto God the most High, unto God that performeth all things for me. Give us Help from Trouble; for vain is the Help of Man.

Pf. 71. 20. Thou which hast shewed me great and sore Troubles, shalt quicken me again, and shalt bring me up from the Depths of the Earth. Whom have I in Heaven but thee? **Pf. 73. 25, 26.** And there is none upon Earth that I desire besides thee. My Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever.

In the Day of my Trouble I sought the Lord; my Sore ran in the Night, and ceased not; my Soul refused to be comforted: I remembered God, and was troubled; I complained, and my Spirit was overwhelmed. Thou holdest mine Eyes waking; I am so troubled, that I cannot speak. I commune with mine own Heart, and my Spirit maketh diligent Search: Will the Lord cast off for ever? And will he be favourable no more? Is his Mercy clean gone for ever: Doth his Promise fail for evermore? Hath God forgotten to be gracious: Hath he in Anger shut up his tender Mercies? And I said: This is mine Infirmity; but I will remember the Years of the right Hand of the most High.

Pf. 80. 3, Turn me again, O God, and cause thy Face to shine, and I shall be saved. Thou feedest me with the Bread of Tears, and givest me Tears

Tears to drink in great Measure. Shew me a Pf. 86. 17
Token for good, that they which hate me
may see it, and be ashamed; because thou,
Lord, hast holpen me, and comforted me. In Pf. 94. 19.
the Multitude of my Thoughts within me,
let thy Comforts delight my Soul. My Soul Pf. 88. 3.
is full of Troubles, and my Life draweth nigh 4, 7, 16.
unto the Grave: I am counted with them that
go down into the Pit; I am as a Man that
hath no Strength. Thy Wrath lieth hard up-
on me, and thou hast afflicted me with all
thy Waves: While I suffer thy Terrors, I am
distracted. I am like a Pelicane of the Wil- Pf. 102. 4,
derness; I am like an Owl of the Desert; I 7, 10, 11,
watch, and am as a Sparrow alone upon the 18. 20.
House-Top: Because of thine Indignation and
thy Wrath; for thou hast lifted me up, and
cast me down.

O Lord, thou wilt regard the Prayer of the
Destitute, and not despise their Request: This
shall be written for the Generations to come,
that thou hearest the Groaning of the Pri-
soner, and loosest those that are appointed to
Death. The Sorrows of Death compassed Pf. 116. 3,
me, and the Pains of Hell gat hold upon me; 4, 5.
I found Trouble and Sorrow; but I called up-
on the Name of the Lord: O Lord, I beseech
thee, deliver my Soul, for thou art gracious
and righteous, yea, our God is merciful.

They that sow in Tears, shall reap in Joy: Pf. 126.
He that goeth forth and weepeth, bearing 5, 6.
precious Seed, shall doubtless come again with
rejoicing, bringing his Sheaves with him. I Pf. 130. 5,
wait for the Lord, my Soul doth wait, and 6.
in his Word do I hope: My Soul waiteth for
the Lord more than they that watch for the
Morning; I say, more than they that watch
for the Morning. Let Israel hope in the Lord,
for with the Lord there is Mercy, and with

him is plenteous Redemption; and *HE* shall redeem Israel from all his Iniquities.

(Of the various Temptations that usually beset good Souls, read from the 52, to the 56th Chapter in the Second Book of True Christianity.)

A Prayer in any Affliction or Distress.

O Gracious and merciful God, thou Father of Mercies, and God of all Comfort: I humbly complain and confess before thee, that by my Sins I have not only deserved this present Affliction, but even far greater Chastisements than thou hast been pleased to send upon me: Therefore will I bear thine Indignation, for I have sinned against thee. I am also more than convinced, that it is thy Providence which hath visited me with this Tribulation, and that it is thy wise Hand that governs it.

O Lord God, let not thy Hand be too heavy upon me, lest I perish under so fore an Affliction. Enable me, willingly to drink this Cup which thou hast given me; but then grant that it may prove unto me a Cup of thy Grace, and not of thy Indignation. Remember, loving Father, my Weakness: Rebuke me not in thine Anger, neither chasten me in thy hot Displeasure. Have Mercy upon me, O Lord, for I am weak; O Lord, heal me, for my Bones are vexed. Do not exert thy Power against me, who am but a Leaf driven too and fro, and a dry Stubble, not able to bear the Force of thy Wrath. I am full of Fears of thy great Majesty, and therefore do I bow the Knees of my Heart before thee, and

Ps. 119, 2.

Job 13:
25.

and beg thy Mercy: Let me not sink under the Weight of this Trouble and Sadness.

O merciful Father, if it be thy Pleasure that I should bear this Affliction, then let thy holy Will be done: But then do thou order it, (not to my Destruction, but) to my Good and Salvation. Thou dost not delight in our Perdition, nor hast thou sent thy beloved Son to destroy Mens Lives, but to *save* them. Do thou therefore support me under this present Visitation, and help me. Thou hast wounded me, do thou heal me again: Thou hast killed me, do thou restore me again to Life; thou hast led me down into Hell, do thou lead me out of it again. Let the Light of thy Grace rise out of the Midst of this Darkness, that I may delight in thy Mercy. Thou hast poured sharp Wine into my Wounds, do thou ease them again with the sweetning Oil of thy Grace: Do not utterly quench the smoaking Flax of my Faith, and break not wholly the bruised Reed of my Hope. Give me to love thee in Adversity no less than in Prosperity, and make me firmly believe, that even in the Midst of Afflictions thou hast not changed thy Fatherly Heart towards me.

Strengthen thou my Hope, that I may not doubt, and support my Patience, that I may not stagger and despond: Make this bitter Cup wholesome and sweet unto me, that I may receive it from thy Hand, and may call upon thy Name. O loving Father, thou hast said: *Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb? Yea, they may forget, yet will I not forget thee: Behold, I have graven thee upon the Palms of my Hands.* Remember this thy gracious Word, my God, and do not forget me thy Servant. Do thou establish my Hope, O

Luke 9.
56.

Isa. 49.
15, 16.

merciful Father ; for thou hast promised, that
 Isa. 40. they who wait on thee shall renew their
 31. Strength, and mount up with Wings as Eagles : I wait, O Lord, and trust in thee, let
 Ps. 30. 1, me never be ashamed. Deliver me in thy
 2, 3, 4. Righteousness ; bow down thine Ear to me, and deliver me speedily : Be thou my strong Rock, and an House of Defence to save me : For thou art my Rock and my Fortress ; therefore for thy Name's Sake lead me, and guide me. Pull me out of the Net which they have laid for me, for thou art my Strength.

Lord, I have set my Love upon thee, therefore do thou deliver me : I know thy Name, therefore do thou set me on high : I call upon thee, therefore do thou answer me ; be with me in Trouble, deliver me, and honour me : With long Life do thou satisfie me, and shew me at last thine eternal Salvation. *Amen.*

A Prayer in great Danger and Distress.

A Lmighty and gracious God and Father, our only Help and Refuge in the Day of Trouble : Thou knowest that we are in great Danger and Distress, and that there is none to counsel, help, or deliver us. We have no Might against the Dangers that surround us, neither know we what to do in this Case ; but
 2 Chron. our Eyes are upon thee. Thy Name is Lord
 20. 12. of Hosts, great in Counsel, and mighty in
 Jer. 32. 19. Work. Thy Hands have stretched out the
 Isa. 45. 12. Heavens : The Sea is thine, thou madest it,
 Ps. 95. 5. and thy Hands formed the dry Land. The
 Ps. 93 3, Floods have lifted up, O Lord, the Floods have
 4. lifted up their Voice, the Floods lift up their Waves : But thou, O Lord on high, art
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mightier than the Noise of many Waters,
yea, than the mighty Waves of the Sea.

Thou art our Refuge and Strength, a very *Pf. 46. 1.*
present Help in Trouble. Thou hast said : *2, 3...5.*

Though the Earth be removed, and tho' the
Mountains be carried into the Midst of the
Sea: though the Waters thereof roar, and be
troubled; though the Mountains shake with the
Swelling thereof: Yet is there a River, the
Streams whereof shall make glad the City of
God, the holy Place of the Tabernacles of the
most High: God is in the Midst of her; she
shall not be moved: God shall help her, and
that right early. As thou hast said: Seek ye *Pf. 27. 8,*
my Face, so my Heart said unto thee: Thy *9, 10, 13,*
Face, Lord, will we seek: Hide not thy Face *14.*
far from us, put not thy Servants away in
Anger. Thou hast been our Help, leave us
not, neither forsake us, O God of our Salva-
tion. All other Help hath left us, but do
thou, O Lord, take us up. We had fainted,
unless we had believed to see the Goodness of
the Lord in the Land of the Living: There-
fore we will wait on the Lord, and will be
of good Courage; and he shall strengthen our
Heart.

Thou hast said: Salvation belongeth unto *Pf. 3 8.*
the Lord, and thy Blessing will be upon thy
People. Therefore, O loving Father, let us
find Help with thee, because thou alone art
able to help us. I am that poor Man that
crieth, let me therefore be graciously heard, *Pf. 34. 6,*
and saved out of all my Troubles. Plant thy *7.*
Fear in our Heart, that also thy Angel may
encamp round about us and deliver us. Be *Pf. 57. 1.*
merciful unto us, O God, be merciful unto us; *2, 3.*
for our Soul trusteth in thee; yea, in the Sha-
dow of thy Wings will we make our Refuge,
until these Calamities be overpast. We will
cry

cry unto God the most High, unto God that performeth all things for us: Do thou send from Heaven, and save us: Do thou send forth thy Mercy and thy Truth.

Ps. 77. 7, O Lord, wilt thou cast off for ever? Wilt
--9, 14. thou be favourable no more? Is thy Mercy
clean gone for ever? Doth thy Promise fail
for evermore? Hast thou forgotten to be
gracious? Hast thou in Anger shut up thy
tender Mercies? Surely thy right Hand can
turn all things, for thy Hand is not shortned.
Thou art the God that doest Wonders, thou
hast declared thy Strength among the People.

Ps. 85. 4. Turn us, O God of our Salvation, and cause
thine Anger towards us to cease. Wilt thou
be angry with us for ever? Wilt thou draw
out thine Anger to all Generations? Wilt
• thou not revive us again, that thy People may
rejoice in thee? Shew us thy Mercy, O Lord,
and grant us thy Salvation. Return, O Lord,
Ps. 90. 13. how long? And let it repent thee concern-
ing thy Servants. O satisfie us early with thy
Mercy, that we may rejoice and be glad all
our Days. Make us glad according to the
Days, wherein thou hast afflicted us, and the
Years wherein we have seen Evil. Let the
Beauty of the Lord our God be upon us, and
establisth thou the Work of our Hands upon us.

Ps. 108. 12. O Lord our God, give us Help from Trou-
ble; for vain is the Help of Man. Thou hast
Ps. 91. 14, said: Because he hath set his Love upon me,
15, 16. therefore will I deliver him: I will set him
on high, because he hath known my Name:
He shall call upon me, and I will answer him:
I will be with him in Trouble, I will deliver
him, and honour him: With long Life will I
satisfie him, and shew him my Salvation. O
Lord, our Iniquities have deserved so sore a
Chastisement; but do thou help us for thy
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Name's Sake; for thou art the Comfort of Israel, and their Helper in Trouble: Thou art still among us, O Lord, and we are called by thy Name: Then will we freely sacrifice unto thee, and will praise thy Name, O Lord, for it is good. *Amen.*

A Prayer in Sicknefs.

O Most gracious and merciful God and Father: I confess unto thee, that I have not spent the Days of my Life in such Christian Care and Concern as I ought to have done, nor employed them so much about the promoting thy Honour and Glory, as the gratifying my sinful Lusts and Inclinations. Thus have I lived rather to my self and the World, than to thee and thy Service.

Grant me, O Lord, a hearty Repentance for the ill Use I have made of the short Life thou hast allotted me, and make me thoroughly sensible that thou visitest me with Sicknefs because of my Sins, and afflictest my Body in order to call my Soul to a true and unfeigned Repentance, lest I be condemned with the Profane and Wicked. Let it be unto me a *Memorial* of my Mortality and approaching Dissolution, and teach me thereby, that my Days have a certain *Measure*, and my Life its appointed Time. Make me seriously consider the Brevity of this Life, and that every Man, even at his best State, is altogether Vanity, and walketh in a vain Shew. Surely the Children of this World are disquieted in vain: They heap up Riches, and know not who shall gather them: They lay up *Treasures* where Moth and Rust doth corrupt them.

Pf. 39.
4—8.

Mat. 6.19.

But

But, O Lord, what do I wait for? My Hope is in thee; deliver me from all my Transgressions.

Pf. 139.
13, 16.

Psal. 38.
2—17.

I know, O Lord, that my Life is in thy Hand, and that all my Days were writ in thy Book, when as yet there was none of them: My Substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest Parts of the Earth. Since then it is thy holy Will to exercise me with Sickness, give me also Grace to be pleased with this thy Will, and a Readiness to submit to thy Appointment. Thine Arrows, O Lord, stick fast in me, and thy Hand presseth me fore; there is no Soundness in my Flesh, because of thine Anger; neither is there any Rest in my Bones, because of my Sin. For mine Iniquities are gone over mine Head; as an heavy Burden, they are too heavy for me. My Heart panteth, my Strength faileth me; as for the Light of mine Eyes, it also is gone from me: For I am ready to halt, and my Sorrow is continually before me.

O my God, preserve me from all dangerous Temptations. Grant that this my bodily Sickness may become a healing Medicine to my Soul, and that the various Distempers of my Mind may thereby be happily cured. Keep my Heart and Mind in and through the Peace of my Lord Jesus Christ. Cover me with thy Hand, and be my Shield against all the fiery Darts of Satan. Remember, O Lord, that I am a Workmanship of thy Hands, and that thou hast made me as the Clay, and clothed me with Skin and Flesh. Thou hast formed me as the Potter formeth the Clay; and I am in thy Hand as a Vessel in the Hand of him who hath fashioned it. O how soon may so earthen a Vessel be broke, and turned again into

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Dust! Support me therefore, O merciful Father, and do not break in thine Anger, nor cast away from thy Presence, the Work of thy Hands. For thou hast taken me out of the Womb: Thou didst make me hope, when I was upon my Mother's Breasts. Thou art the Creator and Lord of my Life, and it is in thy Power to take it from me, whensoever thou pleasest. Ps. 22. 9.

If it be thy Will, be pleased to shew me that Mercy which thou didst shew to King *Hezekiah*, when thou didst add unto his Days Isa. 38. a Number of Years. Behold! O my God, I am sore afflicted; but do thou, in Love to my Soul, deliver it from the Pit of Corruption, and cast all my Sins behind thy Back. If this my Sicknefs be not unto Death, restore me, O Lord, and heal me, for I am very weak. O Lord Jesus Christ, thou heavenly Physician, do thou mercifully receive me into thy Cure: Ease me of my Pains, heal me through thy Wounds, and grant that thy holy Sufferings and Death be my Relief and Medicine.

Permit me, O Lord, to touch the Border of thy Garment, thy Word and Sacrament, that I may be healed by that Virtue which proceedeth from thee. But if it be thy good Pleasure to call me hence, then grant that I may cheerfully resign both Soul and Body to thy wise Disposall, since I am not better than my Fathers. Let then, O Lord, thy Servant Luke 2. 29. depart in Peace, according to thy Word; for mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People: A Light to lighten the Gentiles, and the Glory of thy People Israel.

*Three short Prayers to be said if there be
Danger of Death.*

I. To God the Father.

Lam. 3.
22.

ALmighty God, Father of Mercies, and God of all Comfort, pity me as a Father pitieth his Children: Remember that comfortable Word: *Thy Compassions fail not: They are even new every Morning.* Remember that thy dear Son Jesus Christ, for my Sake, took upon him Flesh and Blood, and was made in the Likeness of Man. Remember that thou hast given for us this thy only begotten Son, that whosoever believeth in him should not perish, but have Life eternal.

In this Belief my Soul maketh bold to approach thee, leaning on thy dear Son Jesus Christ, whom thou hast given me for a perfect Atonement of all my Sins. For his Sake do thou graciously look upon me, and quicken me with thy Favour. Into thy Hands I commend my Soul, let me continue a Child of Grace for ever. Let me find Mercy whilst I am still alive, and when I go hence, receive me into thy everlasting Habitations, through thy beloved Son Jesus Christ, my dear Redeemer and Saviour. *Amen.*

II. To God the Son.

DEAR Lord Jesus Christ, my only Comfort, Help, and Support; thou hast born my Grief, and hast been wounded for my Transgressions: O thou Lamb of God, who takest away the Sins of the World, be thou my Righteousness, my Sanctification, and my Re-

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Redemption: Do thou eaſe my Pains through thy Wounds: Let thy precious Blood not be loſt on me: Take not from me thy holy Spirit: Forſake me not in the laſt Conflict and Agony; but grant me an eaſie and ſpeedy Paſſage into Life everlaſting. Remember that I am the loſt Sheep which thou art come to ſeek as the faithful Shepherd of Souls: Lay me upon thy Shoulders rejoicing, and carry me into thy Paradise, the Place of Reſt and Safety: Here make me behold the Light of thy loving Countenance and thy Glory for ever and ever. *Amen.*

III. To God the Holy Ghoſt.

O God Holy Ghoſt, thou only Comforter of thoſe that are ſorrowful: Do thou revive and comfort my dejected and diſconſolate Heart: Preſerve and nourish that Faith which thou haſt wrought in me, and never ſuffer the ſmoaking Flax to be extinguished.

Guard me from the Temptations of the Wicked one: Do thou powerfully ſuſtain my Heart, that I may fear no Evil in the Valley of the Shadow of Death, nor deſpond in my laſt Combat and Agony: Remove all Impatience, and make me ready to depart hence, and to ſubmit to thy wiſe Diſpenſation. Help me to end the Days of this tranſient Life with Joy and Comfort: Keep my Heart and Mind in the Peace of my Lord Jeſus Chriſt, in that Peace which paſſeth all Underſtanding: And when I can ſpeak no more, then preſerve and ſeal in my Heart the ſweet Remembrance of the ever-blessed Name of JESUS, and in this Name let me quietly give up the Ghoſt. *Amen.*

A Prayer for Patience under great Afflictions.

- Exod. 34. 6. **O** Most faithful God, merciful and gracious, long-suffering, and abundant in Goodness and Truth: I know 'tis thy Hand which hath laid upon me this Cross, and that this Affliction proceeds from thy fatherly Love to save me, and not from any Wrath to hurt me: For whom thou lovest thou chastenest, and scourgest every Son whom thou receivest. Thou woundest, and bindest up; thou smitest, and thy Hand healeth; thou killest, and makest alive; thou bringest down to the Grave, and bringest up; thou makest poor, and makest rich; thou bringest low, and liftest up. Surely thou ledest thy Saints through wondrous Ways, and thy Dispensations are past finding out. When thou wilt make alive, thou killest first: When thou wilt raise to Honour, thou first humblest: When thou wilt make us glad, then dost thou first fill us with Sorrow. Thus dost thou chastise thy Children, but thou dost not deliver them up unto Death.
- Thou hast, merciful Father, set before me a bright Pattern of Patience in thy beloved Son my Redeemer, and hast bid me to follow his Footsteps: O wretched Servant that I am! My Lord and Master is entered into his Glory through various Crosses and Sufferings, and I am unwilling to follow him thro' so strait and unwelcome a Way. O give me Grace to follow him without Delay, and to enter into thy Kingdom through such a Way as thou hast appointed me. Grant that I may seriously consider, that all that will live godly in Christ Jesus, shall suffer Persecution; and that thou then dealest with me as with a Son, when
- 1 Pet. 2. 21.
- 2 Tim. 3. 12.
- Heb. 12. 7.

I patiently endure thy chastening: For what Son is he whom the Father chasteneth not?

How hard a Matter is it, dear Father, to conform my natural Reason to thy Ways and Dispensations, so as to be patient in Tribulation, and joyful in Hope! And yet I know that this Conquest of *Self-Will* is the very Yoke of Christ, which I ought not to bear by Force and Compulsion, but with Joy and Readiness of Mind. For though no Chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable Fruit of Righteousness, unto them which are exercised thereby.

Heb. 12:
11.

Grant me therefore, most gracious Father; such a Measure of Patience as will bear me up under the Weight of my present Affliction. Do not suffer any Temptation to pluck thy Word out of my Heart, or to weaken my Faith, or hinder my Prayer, or raise in my Soul any restless and impatient Desires. O thou God of my Help, restrain me by thy Grace from ever murmuring against thy wise Appointments: But then restrain also thy Hand from being too heavy upon me, and remember that I am but Dust and Ashes, and that my Strength is not the Strength of Job 6. 11. Stones, nor my Flesh of Brass.

O Lord Jesus Christ, thou faithful High-Priest, thou wast in all Points tempted like as we are, and therefore thou canst be touched with the feeling of our Infirmities, and art ready to bear compassionately with these our Weaknesses. O let me find Grace and Mercy at this Time of need. Strengthen thou my weak Hands, and confirm my feeble Knees: Say to me that am of a fearful Heart, be strong, fear not, behold thy God will come, he will come and save thee. For thou art the

Heb. 4. 14.

Ira. 35. 3,

4.

Isa. 25. 4. the only Strength to the Poor, a Strength to the Needy in his Distress, a Refuge from the Storm, a Shadow from the Heat, when the Blast of the terrible ones is as a Storm against the Wall.

1 Pet. 1. 6. And since it is thy holy Will that I should be for a Season in Heaviness through manifold Temptations; give me Patience and

Strength to overcome my self, and all Opposition the World and Satan, by thy Permission,

2 Pet. 1. 5, 6. may raise against me: That I may add to my Faith Virtue, and to Virtue Knowledge, and to Knowledge Patience, and to Patience

1 Pet. 1. 7. Godliness; and that the Trial of my Faith being much more precious than of Gold that perisheth, though it be tried with Fire, may be found unto Praise, and Honour, and Glory, at the appearing of Jesus Christ.

Rom. 8. 18. O God Holy Ghost, thou quickning Oil of Gladness; do thou make glad my Heart, and make me behold in Faith the Glory which is to come, and which all the Sufferings of this present Time are not worthy to be compared withal.

1 Pet. 4. 13, 14. Thou art the Spirit of Glory, and retest upon all them that are Partakers of the Sufferings of Christ. I firmly believe thou wilt change at last my Heaviness into Joy, my Cross into Honour, and mine Affliction into a never fading Glory. This I believe and hope, do thou help to obtain and enjoy it for ever and ever. Amen.

A Prayer in Time of Affliction, when God tarries with his Deliverance.

MOST merciful Father in Heaven,
 thou God of Patience and Consolation!
 The Word of thy gracious Promise emboldens
 me to call upon thee under this long and
 pressing Affliction. Thou hast said: " Call Pf. 50. 15.
 " upon me in the Day of Trouble, I will de-
 " liver thee, and thou shalt glorifie me: Com- Pf. 37. 5.
 " mit thy Way unto the Lord, trust also in Pf. 55. 22.
 " him, and *HE* shall bring it to pass: Cast
 " thy Burden upon the Lord, and he shall su-
 " stain thee, he shall never suffer the Righte-
 " ous to be moved: Trust in him at all times, Pf. 62. 8.]
 " ye People, pour out your Heart before him,
 " God is a Refuge for us.

" O Lord, thou hast surely promised to hear
 Prayers, for thy Word assures us, " That Pf. 21. 2,
 " thou wilt give unto thy Servant his Heart's 4.
 " Desire, and not withhold the Request of his
 " Lips: He asked Life of thee, and thou
 " gavest it him, even Length of Days for
 " ever and ever: They looked unto thee, and Pf. 34. 5,
 " were lightned, and their Faces were not 6.
 " ashamed: This poor Man cried, and the
 " Lord heard him, and saved him out of all
 " his Troubles: Because he hath set his Love Pf. 91. 14,
 " upon me, therefore will I deliver him; I 15, 16.
 " will set him on high, because he hath
 " known my Name. He shall call upon me,
 " and I will answer him: I will be with
 " him in Trouble, I will deliver him, and
 " honour him; with long Life will I satisfie Pf. 145.
 " him, and shew him my Salvation. 18, 19.
 And again: " The Lord is nigh unto all
 " them that call upon him, to all that call
 " upon him in Truth: He will fulfil the De-

- John 16. 23. " fire of them that fear him ; he also will hear
 " their Cry, and will save them. To this
 we may add the comfortable Promises of thy
 Son our blessed Redeemer : " Verily, verily,
 " I say unto you, whatsoever ye shall ask the
 " Father in my Name, he will give it you :
 Luke 11. 9, 10. " Ask, and it shall be given you ; seek, and
 " ye shall find ; knock, and it shall be open-
 " ed unto you : For every one that asketh,
 " receiveth ; and he that seeketh, findeth ; and
 " to him that knocketh, it shall be opened.
 Luke 18. 3, 6, 7, 8. " Hear what the unjust Judge saith : Because
 " this Widow troubleth me, I will avenge
 " her, lest by her continual coming she weary
 " me : And shall not God avenge his own
 " Elect, which cry Day and Night unto
 " him, though he bear long with them ? I
 " tell you, that he will avenge them speedi-
 " ly.
 Thy Word, most merciful Father, abounds
 Ps 34. 17, 18, 19. " with these gracious Promises : " The Righte-
 " ous cry, and the Lord heareth, and deli-
 " vereth them out of all their Troubles : The
 " Lord is nigh unto them that are of a broken
 " Heart ; and saveth such as be of a contrite
 " Spirit : Many are the Afflictions of the Righ-
 " teous ; but the Lord delivereth him out of
 Isa. 54. 7, 8. " them all. For a small Moment have I for-
 " saken thee, but with great Mercies will I
 " gather thee : In a little Wrath I hid my
 " Face from thee, for a Moment ; but with
 " everlasting Kindness will I have Mercy on
 " thee, saith the Lord thy Redeemer.
 Ps. 71 20. " Thou hast, O Lord, thou hast shewed me
 Ps. 31. 10. " great and sore Troubles : My Life is spent
 " with Grief, and my Years with Sighing ;
 " my Strength faileth because of mine Ini-
 quity, and my Bones are consumed : I am
 Is. 69. 3. " weary of my crying, my Throat is dried ;
 " mine

" mine Eyes fail, while I wait for my God.
" How long wilt thou forget me, O Lord,
" for ever? How long wilt thou hide thy
" Face from me? How long shall I take Pf. 13. 1.
" Counsel in my Soul, having Sorrow in my 2. 3.
" Heart daily? Consider and hear me, O
" Lord my God; lighten mine Eyes, lest I
" sleep the Sleep of Death.
" Wilt thou, O Lord, cast off for ever? Pf. 77.
" And wilt thou be favourable no more? Is 7—10.
" thy Mercy clean gone for ever? Doth thy
" Promise fail for evermore? Hast thou for-
" gotten to be gracious? Hast thou in An-
" ger shut up thy tender Mercies? But this
" is mine Infirmary; I will remember the
" Years of thy right Hand, O thou most
" High. I will bear thine Indignation, thy
" right Hand can turn all things to the best.
" Unto thee, O Lord, do I lift up my Soul; Pf. 25. 1.
" O my God, I trust in thee, let me not be 2. 3.
" ashamed; let not mine Enemies triumph
" over me: Yea, let none that wait on thee
" be ashamed; let them be ashamed which
" transgress without Cause.
" But because thou art faithful, O Lord, suf-
" fer me not to be tempted above that I am 1 Cor. 10.
" able, but make a Way with the Temptation, 13.
" and with my Cross to escape, that I may be
" able to bear it: For thou art the Lord Al-
" mighty, thy Hand is not shortned, and no-
" thing is impossible with thee: The Lord of Jer. 32.
" Hosts is thy Name, great in Counsel, and 19.
" mighty in Work: Thou art the Hope of Jer. 14. 8.
" Israel, the Saviour thereof in time of Trou-
" ble. Why shouldest thou be as a Stranger in
" the Land, and as a way-faring Man that
" turneth aside to tarry for a Night? Why
" shouldest thou be as a Man astonied, as
" a mighty Man that cannot save? Yet thou,

A Prayer for Comfort.

"O Lord, art in the Midst of us, and we are
"called by thy Name, leave us not."

O Lord, according to all these thy loving
Promises and Words of Truth, let me, who
have waited and knocked at the Door of thy
Grace; let me find Mercy, Help, and Com-
fort: Then will I freely sacrifice unto thee,
and will praise thy Name, for it is good.

A Prayer for Comfort.

O Thou Father of all Mercies, thou God of
all Comfort, whose Anger lasts but for
a Moment, and who dost not willingly grieve
the Children of Men: Thou art the true Lo-
ver of Men, who delightest in Kindness and
Mercy, and whose Works are nothing but Love
and Goodness.

Behold, my Heart is sore pained within
me, and the Terrors of Death are fallen up-
on me: Fear and Trembling are come upon
me; and Horror hath overwhelmed me: In-
numerable Evils have compassed me about,
not only from without, but also within in my
Spirit, where I am afflicted and ready to die.
Behold, for Comfort and Peace I have great
Bitterness; but do thou in Love to my Soul
deliver me from the Pit of Corruption. Re-
strain the Wicked one from plucking thy
Word out of my Heart, and let him never
prevail against me with the fiery Darts of his
Temptations. Grant that I may confidently
rely on thy Love and Mercy, and never leave
off putting my Trust in thee alone.

I am desolate and afflicted; the Troubles of
my Heart are enlarged: My Soul is full of
Anguish, and my Life draweth nigh unto
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the Grave: I am counted with them that go down into the Pit, and am as a Man that hath no Strength. While I suffer thy Terrors I am distracted; thy fierce Wrath goeth over me; thy Terrors have cut me off. I am ^{Pf. 70. 5.} poor and needy, make haste unto me O God; thou art my Help and my Deliverer, O Lord, make no tarrying. Enlighten me with thy Light and Comfort, that I may see Light in thy Light, and may behold again thy loving Countenance: Let me suck and be satisfied ^{Isa. 66.} with the Breasts of thy Consolation: O spare ^{11.} me, that I may recover Strength, before I go ^{Pf. 39. 13.} hence and be no more.

Thou, O dear Lord Jesus Christ, hast called to thee all them that labour and are heavy laden, and hast promised to give them Rest: I am one of those that labour and are heavy laden, both without and within: Do thou therefore replenish my Soul with thy heavenly Rest and Comfort. Thou thy self hast in the Days of thy Sufferings been exceeding heavy, and sorrowful even unto Death. Thy Sweat was as it were, great Drops of ^{Luke 22.} Blood falling down to the Ground; and thou ^{44.} hadst need to be comforted and strengthened by an Angel from Heaven: Therefore, I beseech thee, O Lord, for the Sake of all thy Pains and Sufferings, to make me Partaker of this thy heavenly Comfort, and remove from me the Fear of Despair: In the Midst of thy Thirst and Agony they gave thee Gall and Vinegar to drink, that the bitter Cup of my Crosses and Trials might thereby be eased and sweetned.

At last didst thou seek thy distressed Disciples, after thy blessed Resurrection, and didst shew unto them thy Hands and Feet, to ^{Joh. 20. 27.} their unspeakable Comfort: O grant that I

may also behold thee by Faith, and be refresh'd by thy saving and gracious Presence. If I should fall with *Peter*, or doubt with *Thomas*, or waver with the other Disciples; yet do thou never cast me away, but seek the lost and wandring Sheep, and never cease till I be happily found again, and brought to thy Fold. Make me contemplate the Wounds in thy Hands, Feet, and Side, that I may not be faithless, but believe in thee, *my Lord and my God!* And when Satan thrusts into my Heart the fiery Darts of Despair; then give me Strength to overcome him, by regarding those Nails by which thy Hands and Feet were fastened to the Cross, and that Spear wherewith thy holy Side was pierced.

O God Holy Ghost, who art Strength to the Weak, Comfort to the Sorrowful, and Power to the Weary; who art a Helper, an Advocate, and a certain Pledge and Earnest of all disconsolate Souls; be thou with me and support me, when Satan assaults me with an evil Heart of Unbelief, and will have me despair of thy Mercy by various Doubts and Perplexities. O Lord, when my Heart is beset with such Anxieties, and is wearied with striving against so fearful Suggestions; then do thou succour me with thy gracious Presence, who art the only true, and never failing Comforter in all Manner of Distress: Be thou then my Strength and my Power, my Victory and my Light, my Help and my Salvation, that in thee I may be more than a Conqueror, and after I have fought a good Fight, obtain the never-fading Crown of Life. *Amen.*

A Spiritual Medicine against the dreadful Plague or Pestilence, and other publick Evils and Calamities.

IN FOUR CHAPTERS:

The First sheweth, That the Plague or Pestilence is the Rod or Judgment of a provoked and angry God.

The Second teacheth, how this Rod may be averted by true and timely Repentance.

The Third directs, how we are to pray against it, both in publick and private; with an Addition of several Prayers, suitable to such Occasions.

The Fourth lays down some Directions, in what Manner those who, by divine Permission, are visited by it, ought to behave and comfort themselves under it.

C H A P. I.

That the Pestilence or Plague is a Rod or Judgment of a provoked God, is attested by the following Scriptures:

LEVIT. 26. " If ye will not hearken unto
 " me, I will appoint over you Terror,
 " Consumption, and the burning Ague, that
 " shall consume the Eyes, and cause Sorrow
 " of Heart. And if ye will not be reform-
 " ed

“ed by these things, I will punish you yet
 “Seven Times more for your Sins: I will
 “bring a Sword upon you that shall avenge
 “the Quarrel of my Covenant: And when
 “ye are gathered together within your Ci-
 “ties, I will send the *Pestilence* among you.

Numb. 14. “How long will this People pro-
 “voke me? And how long will it be ere
 “they believe me, for all the Signs which I
 “have shewed among them? I will smite
 “them with the *Pestilence*.

Deuter. 28. “If thou wilt not hearken un-
 “to the Voice of the Lord thy God, all these
 “Curses shall come upon thee, and overtake
 “thee. The Lord shall make the *Pestilence*
 “cleave unto thee, until he have consumed
 “thee from off the Land. The Lord shall
 “smite thee with a Consumption, and with
 “a Fever, and with an Inflammation, and
 “with an extreme Burning, and with the
 “Sword, and with Blasting, and with Mil-
 “dew, and they shall pursue thee until thou
 “perish. The Lord will smite thee with the
 “Botch of *Egypt*.

Jerem. 14. “When they fast, I will not
 “hear their Cry; and when they offer Burnt-
 “Offering and an Oblation, I will not accept
 “them; but I will consume them by the
 “Sword, and by the Famine, and by the
 “*Pestilence*.

Jerem. 24. “I will send the Sword, the
 “Famine, and the *Pestilence* among them,
 “till they be consumed from off the Land.

Jerem. 29. “Thus saith the Lord of Hosts,
 “Behold, I will send upon them the Sword,
 “the Famine, and the *Pestilence*, and will
 “make them like vile Figs, that cannot be
 “eaten, they are so evil. And I will perse-
 “cute them with the Sword, with the Fa-
 “mine,

“ mine, and with the Pestilence; because they
 “ have not hearkened to my Words, saith the
 “ Lord, which I sent unto them by my Ser-
 “ vants the Prophets, rising up early and send-
 “ ing them, but ye would not hear, saith the
 “ Lord.

Ezek. 14. “ When the Land sinneth against
 “ me by trespassing grievously, then will I
 “ stretch out mine Hand upon it, and will
 “ break the Staff of the Bread thereof, and
 “ will send Famine upon it, and will cut off
 “ Man and Beast from it. Or if I send a
 “ Pestilence into that Land, and pour out
 “ my Fury upon it in Blood, to cut off from
 “ it Man and Beast; though *Noah, Daniel,*
 “ and *Job* were in it, as I live, saith the
 “ Lord God, they shall deliver neither Son
 “ nor Daughter; they shall but deliver their
 “ own Souls by their Righteousness. For
 “ thus saith the Lord God, how much more
 “ when I send my four sore Judgments upon
 “ *Jerusalem*, the Sword, and the Famine, and
 “ the noisome Beast, and the Pestilence, to
 “ cut off from it Man and Beast?

Ezek. 33. “ Ye stand upon your Sword, ye
 “ work Abomination, and ye defile every
 “ one his Neighbour's Wife; and shall ye
 “ possess the Land? Thus saith the Lord
 “ God, As I live, surely they that are in the
 “ Wastes shall fall by the Sword, and him
 “ that is in the open Field, will I give to
 “ the Beasts to be devoured; and they that
 “ be in the Forts, and in the Caves, shall
 “ die of the Pestilence. For I will lay the
 “ Land most desolate, and the Pomp of her
 “ Strength shall cease; because of all their
 “ Abominations which they have committed.

Amos 4. “ I have sent among you the Pe-
 “ stilence after the Manner of *Egypt*; yet
 “ have

“ have ye not turned unto me, saith the
 “ Lord. I have overthrown some of you as
 “ God overthrew *Sodom* and *Gomorrhah*, yet
 “ have ye not returned unto me, saith the
 “ Lord. Prepare to meet thy God, O *Israel* :
 “ For lo ! he that formeth the Mountains,
 “ and createth the Wind, and declareth unto
 “ Man what is his Thought, that maketh the
 “ Morning Darknefs, and treadeth upon the
 “ Places of the Earth, the Lord, the God of
 “ Hosts is his Name.

Rev. 6. “ I looked, and behold a pale Horse,
 “ and his Name that sat on him was Death,
 “ and Hell followed with him : And Power
 “ was given unto them over the fourth Part
 “ of the Earth, to kill with Sword, and with
 * *Ezek.* 14. 21. “ Hunger, and with Death, (or *Pestilence* *)
 “ and with the Beasts of the Earth.

Particular Instances of this Punishment :

Exod. 9. The Lord smote the *Egyptians*, because of *Pharaoh's* Disobedience, with a grievous *Pestilence*, so that all the Cattle of *Egypt* died ; but of the Cattle of the Children of *Israel* died not one.

1 Cor. 10. 8. *Numb.* 25. God sent a *Pestilence* among the Children of *Israel*, because of their Whoredom ; and those that died in the *Plague* were Twenty and Four Thousand.

2 *Sam.* 24. The Lord sent a *Pestilence* upon *Israel*, from the Morning even to the Time appointed, and there died of the People from *Dan* even to *Beersheba* Seventy Thousand Men ; because of King *David's* Pride, who numbred the People against the Will of God.

2 *Kings* 19. The Angel of the Lord smote in one Night an Hundred Fourscore and Five Thousand Men in the Camp of the *Assyrians*, because of King *Sennacherib's* Blasphemy.

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These dreadful Testimonies, Threats, and Instances, declare unto us the just Wrath and Indignation of a provoked God, and which, for certain, ought to awaken all those that read them from the State of their carnal Security into a sound and unfeigned Repentance. But we have Reason to ask: Where is he that believeth the Power of thine Anger? And who is the Man that is duly affected with the Wrath of the living God? Enquire therefore, O Man, into the true Spring and original Cause of so consuming a Judgment. Truly, there can be no other, but that open Contempt of God, that Pride and Whoredom which abounds every where; that Sin of Swearing, Blasphemy, and prophaning the Lord's Name; together with Covetousness, Unmercifulness, Oppression of the Poor, and lasting Impenitency. This Complication of Sins is now converted at last into Poison and Pestilence, and rains down upon us those destructive Judgments, as it did upon Sodom and Gomorrah, when they were turned into Ashes by Fire and Brimstone.

C H A P. II.

How the Plague may be averted by true Repentance.

JEREM. 14. 7. "O Lord, though our Iniquities testify against us, do thou it for thy Name's Sake: for our Backslidings are many, we have sinned against thee. "O the Hope of Israel, the Saviour thereof in Time of Trouble: Thou, O Lord, art in the Midst of us, and we are called by thy

- Verse 18. " thy Name, leave us not. Let mine Eyes
 " run down with Tears, and let them not
 " cease: If I go forth into the Field, then
 " behold the Slain with the Sword; and if I
 " enter into the City, then behold them that
 " are sick with Famine. Hast thou utterly re-
 Verse 19: " jected us? Hath thy Soul loathed us? Why
 " hast thou smitten us, and there is no Heal-
 " ing for us? We looked for Peace, and
 " there is no Good; and for the Time of
 Verse 20. " Healing, and behold Trouble. We ac-
 " knowledge, O Lord, our Wickedness, and
 " the Iniquity of our Fathers; for we have
 Verse 21. " sinned against thee. Do not abhor us for
 " thy Name's Sake, do not disgrace the
 Verse 22. " Throne of thy Glory: Remember, break
 " not thy Covenant with us. Are there any
 " among the Vanities of the Gentiles that can
 " cause Rain? Or can the Heavens give
 " Showers? Art not thou He, O Lord our
 " God? Therefore we will wait upon thee:
 " for thou hast made all these Things.

A Confession of Sin.

O Lord our God, do thou forgive us this
 heinous Contempt of thy Word, of which
 we stand guilty: We have not believed thy
 severe Threats, nor are we affected with a
 due Sense of the Judgments denounced a-
 gainst the Transgressors. We have not lived
 up to thy Commandments, nor admitted thy
 divine Spirit to work a saving Change upon
 our Minds. We are not turned unto thee
 Ps. 78. 57. with our whole Heart, but have been as a de-
 Hol. 7. 16. ceitful Bow, turning aside. Therefore is thy
 Word become a Fire above and among us,
 and consumeth us. We have loathed thy
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Word, and made too light of it, therefore dost thou justly make us an Abomination and Loathsomness.

Forgive us, O Lord, that *Pride* and *Vanity* of Mind that hath rendred us abominable in thy Sight; and which having drawn after it a pestilential Poison, hath now struck those Bodies with virulent Sores and Ulcers, which before were conformed to all the corrupt Customs of a profane and vicious World. Pardon also those black and direful *Execrations*, which many, pouring out upon any slight Occasion, have thereby drawn down thy Curse upon us, which devoureth our Bodies. Forgive us also the Sin of *Unmercifulness*, of *Hardness of Heart*, and of that unsatiable *Covetousness*, whereby a Man becomes deaf to the Cries of the Poor and Needy. O Lord! these Sins are now turned into so many fiery Dragons among us, poisoning and destroying those Bodies which before were the chief Objects of our Care and Concern.

Forgive us also the odious Sin of *Hypocrisie*, which, under the Shew of a Christian Name, maketh a Man live worse than a Heathen, leaving him utterly destitute of such a Sense and Actions as become a Christian indeed! For this Reason thou art now so severe upon us. Thou liftest up that Rod against us, wherewith Mockers and Fools are punished, and halest us into the Dust by a high Hand. Forgive us also the Abominations committed by the Sin of *Uncleanness* and of various *Whoredoms*. Hereby, our Houses and Lands have been polluted, and our Bodies defiled, which should be thy Temple and Dwelling-Place. Therefore are the Inhabitants of the Land *burned*, and few Men left. *Isa. 24. 6*
Those Bodies are now dragg'd into the Grave,
which

which have been so many Cages of unclean Lusts and Longings. O Lord, forgive us our Sins, and then remove this sore Affliction from us!

An Exhortation.

Thus let every one examine his past Life and Conduct, without Reserve and Flattery. Let none lessen or extenuate the Guilt of his Sins, lest he render his Repentance ineffectual before the Lord. He that thinks himself in no wise guilty of any of the aforesaid Sins, must needs be an utter Stranger to the Nature of a hearty and unfeigned Repentance; likewise of Prayer, and other Christian Virtues. Therefore doth the Prophet exhort us: "Wherefore doth a living Man complain, "a Man for the Punishment of his Sins? Let us search and try our Ways, and turn again to the Lord: Let us lift up our Heart with our Hands unto God in the Heavens: "We have transgressed and have rebelled; "justly. therefore thou hast not pardoned, "but hast covered us with Anger. And again: "Return thou back-sliding *Israel*, saith "the Lord, and I will not cause mine Anger to fall upon you; for I am merciful, saith "the Lord, and I will not keep Anger for ever: Only acknowledge thine Iniquity, "that thou hast transgressed against the Lord thy God. At what instant I shall speak "concerning a Nation, and concerning a "Kingdom, to pluck up, and to pull down, "and to destroy it: If that Nation turn "from their Evil, I will repent of the Evil "that I thought to do unto them.

The same is confirmed by *Joel*: "Turn "ye even to me with all your Heart, and "with

Lam. 3.
39—42.

Jer. 3.
12, 13.

Jer. 18. 7,
8.

Joel 2. 12,
13.

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" with Fasting, and with Weeping, and with
 " Mourning : And rent your Heart, and not
 " your Garments, and turn unto the Lord
 " your God ; for he is gracious and merciful,
 " slow to Anger, and of great Kindness, and
 " repenteth him of the Evil.

To these Reproofs of the Lord we may
 add the gracious *Promise* made to *Solomon* :

" If I send Pestilence among my People ; 2 Chron.
 " and if my People, which are called by my 7. 13, 14.

" Name, shall humble themselves and pray, 2 Sam. 24.

" and seek my Face, and turn from their

" wicked Ways : Then will I hear from Hea-

" ven, and will forgive their Sin, and will

" heal their Land. By such an Act of *Hu-* 2 Sam. 24.

miliation did *David* stop the Rage of the Pe- and 1

stilence in his Time : For the Lord, when he Chron. 21.

saw the destroying Angel sent to *Jerusalem*,

he repented of the Evil, and said to the An-

gel that destroyed, It is enough, stay now

thine Hand. And *David* saw the Angel of

the Lord, and said unto God : I it is that

have sinned, and done Evil indeed ; but as

for these Sheep, what have they done ? Let

thine Hand, I pray thee, O Lord my God,

be on me, and on my Father's House, but not

on thy People. And *David* built an Altar

unto the Lord, and offered Burnt-Offerings

and Peace-Offerings, and called upon the

Lord, and he answered him from Heaven by

Fire upon the Altar of Burnt-Offering, and

the Plague was stayed from the People.

In like Manner did King *Hezekiah* remove Ira. 38.

the pestilential Sickness by weeping and pray-

ing, the Lord sending him this Message by the

Prophet : " Thus saith the Lord, I have heard

" thy Prayer, I have seen thy Tears. And

" *Hezekiah* said : Behold, for Peace I had great

" Bitterness, but thou hast, in Love to my

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" Soul,

" Soul, delivered it from the Pit of Cor-
 " ruption; for thou hast cast all my Sins be-
 " hind thy Back. O Lord, by these things
 " Men live, and in all these things is the
 " Life of my Spirit: So wilt thou recover
 " me, and make me to live.

*By means of such a hearty Repentance, Contri-
 tion, and Deprecation, we are to fly for Refuge in
 true Faith to the Throne of Grace, even to our*
 Rom. 3. 25. *Lord JESUS CHRIST, whom God hath
 set forth to be a Propitiation, through Faith in his
 Blood. It is for his Sake only that God bestows
 Grace and Mercy upon us. He makes Intercession
 for us, and for his Sake God hears our Prayers,
 mitigates the Punishment, stays the Plague, for-
 gives our Sins, and repents of the Evil. He is
 our Mediator, our propitiatory Sacrifice, our Ad-
 vocate, our High-Priest, our Deliverer and Help-
 er in Troubles, and he will not have us perish.*

Dent 4. *For His Sake, God hath promised, that who-
 ever seeks the Lord, shall find him, if he seeks
 29—31. him with all his Heart, and with all his Soul.*
 " When thou art in Tribulation, and all
 " these things are come upon thee, even in
 " the latter Days, if thou turn to the Lord
 " thy God, and shalt be obedient unto his
 " Voice; (for the Lord thy God is a merci-
 " ful God:) He will not forsake thee, nei-
 " ther destroy thee, nor forget the Cove-
 " nant of thy Fathers, which he sware unto
 " them.

C H A P.

C H A P. III.

*How we are to pray against the Plague,
both in publick and private.*

IN the first Place, we ought to ponder in our Mind those sweet and comfortable Promises relating to the gracious hearing of our Prayers, provided they proceed from a penitent and believing Heart. Such are those that follow :

The Lord is nigh unto all them that call Pf. 145.
upon him, to all that call upon him in Truth: 18, 19.
He will fulfil the Desire of them that fear him; he also will hear their Cry, and will save them. In my Distress I called upon the Pf. 18. 6.
Lord, and cried unto my God : He heard my Voice out of his Temple, and my Cry came before him, even into his Ears. I cried un- Pf. 77. 1.
to God with my Voice; even unto God with my Voice, and he gave ear unto me. I sought Pf. 34. 4,
the Lord, and he heard me, and delivered 5, 6, 15, 18.
me from all my Fears. They looked unto him, and were lightned; and their Faces were not ashamed. This poor Man cried, and the Lord heard him, and saved him out of all his Troubles. The Eyes of the Lord are upon the Righteous, and his Ears are open unto their Cry. The Lord is nigh unto them that are of a broken Heart, and saveth such as are of a contrite Spirit.

In the Day when I cried, thou answeredst Pf. 138.
me, and strengthenedst me with Strength in 3, 6, 7.
my Soul. Though the Lord be High, yet hath he Respect unto the Lowly. Though I walk in the Midst of Trouble, thou wilt revive me. It shall come to pass, that whoso- Joel 2. 32.

Rom. 10. 13. ever shall call on the Name of the Lord, shall be saved. There is no Difference between the Jew and the Greek; for the same Lord over all, is rich (in Mercy) unto all that call upon him.

Secondly: We ought to consider those *Examples* that shew us how this Plague hath been stayed by Prayer: Num. 16. 46, 47. "*Moses* said unto *Aaron*, "take a Censer, and put Fire therein from off the Altar, and put on Incense, and go quickly unto the Congregation, and make an Atonement for them; for there is Wrath gone out from the Lord, the Plague is begun. And *Aaron* did as *Moses* commanded, and made an Atonement for the People, and the Plague was stayed.

This Incense is a significant Sign of a hearty Prayer offered up in the Name of Jesus Christ by the Power of the Spirit, accompanied with true Faith and Repentance.

Thus also *Moses* and *Aaron* appeased the Wrath of God, when the Children of *Israel* were bitten by the fiery Serpents, and apply'd themselves to *Moses* in these Words: Num. 21. 6, &c. "We have sinned, pray unto the Lord, that he take away the Serpents from us. And *Moses* prayed for the People: And the Lord said unto *Moses*, make thee a fiery Serpent, and set it upon a Pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. Now as *Moses* lifted up the Serpent in the Wilderness, even so was the Son of Man lifted up; that whosoever believeth in him should not perish, but have eternal Life. The fiery Serpent sets forth the destroying Pestilence, whereby many are cut off: We ought therefore to look in true Faith upon Jesus Christ, the Vanquisher of the Serpent, that we may be

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be preserved. To this End you may make use, if you think fit, of these following Prayers:

A Prayer in Time of the Plague.

A Lmighty, righteous, and everlasting God, Deut. 28. who hast threatned to make the Pestilence cleave unto those that will not hearken to thy Voice, and smite them with a Consumption, and with a Fever, and with an Inflammation, and with an extreme Burning: We freely confess, that by the poisonous Stink of many grievous Sins, we have drawn upon us the loathsome Evil of a destroying Pestilence, which, if not prevented by a timely Repentance, will end at last in the burning Fire of thy dreadful Wrath, and of Death eternal.

O Lord, it is by thy Grace we begin to repent of our past Life, and are ashamed we have so basely sinned against thee, transgressed thy Commandments, and revolted from thy holy Will and Statutes. But as *Aaron* put Fire in the Censer from off the Altar, and having taken Incense, went into the Midst of the Congregation, where the Plague was begun, and made an Atonement, and stood between the Dead and the Living, and caused the Plague to be stayed: So now also we, whom thou hast made a chosen Generation, and a Royal Priesthood, come and offer up unto thee our Prayers and Supplications. May they be set before thee as Incense, and the lifting up of our Hands be regarded by thee as an Evening Sacrifice.

It is in the Name of Christ we approach thy Mercy, and in a confident Faith present

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1 Pet. 2.
9.
Ps 141.2.

- unto thee this thy own beloved Son Jesus Christ;
- Eph. 5. 2. who hath given himself for us an Offering and a Sacrifice unto thee for a sweet-smelling Saviour: And we doubt not, merciful Father in
- Gen. 8. 20, 21. Heaven, but thou wilt smell a sweet Savour, as thou didst in the Sacrifice of *Noah*, and wilt not curse the Ground any more for Man's Sake.
- Ps. 6. 1. O Lord, rebuke us not in thine Anger, neither chasten us in thy hot Displeasure. Be pleased to look upon thy dear Son, and be merciful unto us for his Sake: For he hath
- Isa. 53. 4, 5. born our Grievs, and carried our Sorrows; the Chastisement of our Peace was upon him, that
- Ps. 18. 2. with his Stripes we might be healed. Thou art, O Lord, our Rock and our Fortrefs, our Deliverer, and our God, in whom we trust.
- Ps. 91. 1, 3, 4. Let us dwell in the secret Place of the most High, and let us abide under the Shadow of the Almighty: Deliver us from the Snare of the Fowler, and from the noisome Pestilence: Cover us with thy Feathers, and under thy Wings let us trust: Let thy Truth be our Sun and Shield, that we may not be afraid for the Terror by Night, nor for the Arrow that flieth by Day; nor for the Pestilence that walketh in Darkness, nor for the Destruction that wasteth at Noon-Day.
- O merciful Father in Heaven, our Days are in thy Hands, Life and Death are in thy Power: Thou art our Life, and the Length of our Days is with thee: In thee do we trust,
- Ps. 91. 7, 8. and rely on thy paternal Goodness. Although a Thousand fall at our Side, and Ten Thousand at our right Hand, yet it shall not come nigh unto us; because thou, O Lord, art our Refuge, even thou the most High art our Habitation. There shall no Evil befall us, neither shall any Plague come nigh our Dwelling:

ing: For thou hast given thine Angels Charge over us, to keep us in all our Ways: They shall bear us up in their Hands, lest we dash our Foot against a Stone.

O Lord Jesus Christ, thou only begotten Son of God, our true and faithful Mediator, our Help in Trouble, and our safe Support in Pf. 91.14, the Day of Calamity: We have set our Love upon thee, therefore thou wilt deliver us: We know thy Name, therefore thou wilt set us on high: We call upon thee, and thou wilt answer us; thou wilt be with us in Trouble; thou wilt deliver and honour us; thou wilt satisfy us with long Life, and shew us thy Salvation.

O God Holy Ghost, thou only true Comforter of the Distressed and Sorrowful: Do thou guard and preserve them that are whole: Comfort them that are dejected and fearful: Quicken and refresh them that are helpless and needy: Heal and save them that are sick and infected: And if it be thy Pleasure to call some away out of this mortal Life by that Visitation thou hast sent among us, then grant, that with *Simeon*, they may depart in Peace, after their Eyes have seen thy Salvation. Establish them in true Faith, and preserve them blameless unto their End, that they may be carried safe and happy to their eternal Home.

O thou blessed Trinity, teach us to number our Days, that we may apply our Hearts unto Wisdom. Return, O Lord, how long? And let it repent thee concerning thy Servants: O satisfy us early with thy Mercy, and quicken us with thy gracious Presence; that we may rejoice and be glad all our Days: That we may praise thy holy Name here in thy Church, and hereafter amidst all the An-

gels and Saints, in everlasting Joy and Happiness, who art the only and the true God, to be praised and adored for ever and ever. Amen.

Another Prayer in Time of the Plague.

Ps. 97:4. Because he hath set his Love upon me, therefore will I deliver him; I will set him on high, because he hath known my Name.

O Lord our God and Father in Heaven, thou art just in thy Works, and righteous in all thy Dispensations: But we have sinned against thee, and basely transgressed thy holy Commandments. We now freely confess, that by our impious and impenitent Life, we have deserved thy just Indignation, and more than that Rod which now lieth so heavy upon us. But thou, O Lord, art gracious, long-suffering, merciful and abundant in Goodness: *Psal. 103.* Thou dost not deal with us after our Sins, *10.* nor rewardest us according to our Iniquities; but soon repentest of the Evil which thou hast spoken against thy People.

O gracious Father in Heaven, even then when thou art wroth, thou shewest Mercy to them that call upon thee: Therefore, we thy poor Children, confined to this Earth, lift up our Hands unto thee, who art in Heaven, and implore thy Mercy: But then we do not present our Supplications before thee for our Righteousness, but for thy great Mercies. O Lord, hear, O Lord, forgive, O Lord, hearken and do, defer not, for thine own Sake, O our God: Forgive us our Sins, turn from us the Fierceness of thy Wrath, and remove this dreadful Plague from amongst us.

Guard

Guard us under the Shadow of thy Wings from the fiery Darts of Satan, and defend us by the Protection of thy holy Angels, for thy own Sake, and for the Sake of the Merits of thy Son Jesus Christ, our only Mediator; that we may praise and thank thee all the Days of our Life, through the Power of the Holy Ghost, who liveth and reigneth with thee and the Son, one true Almighty God, for ever and ever. *Amen.*

A short Prayer, fit for a Child in Time of the Plague.

Merciful Father in Heaven, I pray thee to preserve graciously, by thy blessed Angels, my dear Father and Mother, my self, and our House, and this whole Town, that the evil Spirit may not infect or destroy us. But if it be thy Fatherly Will to take me away from the Evil to come, then strengthen me by thy Spirit, preserve me in thy Fear, and deliver me in a blessed Hour out of this Valley of Misery, for the Sake of thy dear Son, who hath ransomed me from the Power of the Grave, being made Plagues unto Death, and Destruction unto the Grave: Thy Name be praised and adored for ever. *Amen.*

Hos. 13.
14.

*A Prayer for mitigating and averting this
Rod.*

O Merciful God and Father in Heaven, I do acknowledge and confess, that I have grievously sinned against thee; so that I am justly ashamed to lift up mine Eyes to Heaven. For this Reason it is but just I should bear

bear the Rod of thy Indignation, having deserved not only this dreadful Visitation, but also everlasting Punishment in Hell-Fire, if thou wouldst enter into Judgment with thy unworthy Servant.

2 Cor. 6.
2.

But I come in the accepted Time, and in the Day of Salvation I humbly call upon thee: Have Mercy upon me, miserable Sinner, for the Sake of my dear Lord Jesus Christ, in whom thou hast made us acceptable unto thee. Blot out my vile and black Transgressions by the precious Blood of my Redeemer, who hath bore our Iniquities. Remove or alleviate the Rod of thy Hand, which is very severe upon us: Let me, and all those that any wise relate unto me, be committed to thy Fatherly Love and Protection: Guard our Magistrates, Teachers, and Neighbours, from this infectious Evil, and let us be safely kept under the gracious Shadow of thy Almighty Wings.

Pf. 18. 1,
2.

O Lord, my Rock, my Fortrefs, and my Deliverer! My God, my Strength, in whom I will trust; my Buckler, the Horn of my

Pf. 91. 3,
5. &c.

Salvation, and my high Tower: Deliver me from the Snare of the Fowler, and from the noisom Pestilence: Let not this Plague come nigh my Dwelling, and preserve me from Fear and Terror. Remove from me the Arrow that flieth by Day, the Pestilence that walketh in Darkness, and the Destruction that wasteth at Noon-Day: Let thy holy Angels be about me to keep me in all my Ways. O Lord, be gracious, O Lord, hearken and do, defer not. For thou, O Lord, art my Physician; my King of old, working Salvation in the Midst of the Earth.

Dan. 9.

19,
Pf. 74. 12.

Thou, O Lord, art our Father and our Redeemer, this is thy Name from everlasting;

Na. 63. 16.

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ing ; for in Wrath thou remembrest Mercy, Hab. 3. 2.
and thy Judgments are interwoven with Love
and Compassion. Upon thee will I look, I
will wait upon the God of my Salvation : My
God will hear me, and I shall delight in his
Mercy. Heal me, O Lord, and I shall be heal-
ed ; help me, and I shall be helped ; for thou
art my Glory ; and I will sing unto thee, be- Ps. 13. 6.
cause thou hast dealt bountifully with me.

Amen.

C H A P. IV.

*How they that are visited by the Plague are
to behave and comfort themselves.*

THE Design of this dismal Visitation is, to
give us a lively Sense of our grievous Sins
and Transgressions, and thereby to bring us over
to an unfeigned Repentance, Prayer, and Humi-
liation. This Consideration will teach us to im-
prove this Judgment to that End for which it is
inflicted, and make us knock at the Door of Grace
with most affectionate Groans and Breathings, be-
fore the Hour of his merciful Visitation be expi-
red. In the Midst of such Acts of Humiliation,
proceeding from a profound Sense of Guilt, and
accompanied with fervent Deprecations for a Re-
moval of the pestilential Disease, we may remem-
ber the endearing Promises bestowed on returning
Sinners, and thereby raise our Mind to a confi-
dent Hope of speedy Help and Deliverance. The
Promises we ought to ponder on this Occasion, are
such as these :

Though your Sins be as Scarlet, they shall Isa. 1. 18.
be as white as Snow. The Lord is long-suf- 2 Pet. 3.
fering to us-ward, not willing that any should 9.

pe-

Ezek. 33.
11. and
18. 23.

perish, but that all should come to Repentance. As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live. Which inestimable Oath of the living God ought to be considered over and over again in the Time of so sore an Affliction.

Secondly : Laying thus hold on these comfortable Promises recorded in Scripture, we are to turn with our whole Heart to our Mediator and Redeemer JESUS CHRIST, in whom all the Promises of God are Yea and Amen. Those Promises we ought to embrace by a lively Faith, and seriously consider, that the Son of God is given us by his heavenly Father, to be our Physician, a Fountain of Salvation, a Refuge in all Manner of Afflictions, a Helper in Distress, a Medicine against all Evils and Miseries, against all Diseases and Maladies, and even Death it self ; and therefore we ought to apply to him in our daily Prayers and Supplications :

A Prayer to Jesus Christ.

Rom. 3.
25.

Mat. 11.
28.

DEAR Lord Jesus Christ, thou great Lover of Souls, and Help in the Day of Trouble : In this Calamity and sore Affliction I know not where to flee but unto thee, my only Redeemer, whom the Father hath set forth as a Mercy-Seat and Propitiation through Faith in thy Blood. Thou also hast most graciously called unto thee all those that labour and are heavy laden, and promised them Rest for their Souls.

O Lord, do thou deal with me according to the Greatness of thy Love and Mercy, as thou art wonted to deal with all those who approach thee with a contrite Heart, and broken

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ken Spirit. Stretch forth thy Hand over me, and keep me from this destructive Contagion, that by the Touch of thy Mercy, I may be preserved and healed as the *Leper* in the *Mat. 8. 3.* Gospel. Quicken me with thy Presence, and comfort me with thy Grace; since thou art sent by thy Father to heal the Broken in Heart, to bind up their Wounds, and to comfort the Sorrowful; that I may learn with all thy Saints how that Man is blessed that endureth Temptation, and that those find *Jam. 1. 12.* Mercy who patiently bear thy Chastning.

Thou, O God, hast no Pleasure in destroying us; for after a Storm thou caushest the Sun to shine upon us, and after weeping and howling, thou fillest us again with Joy and Gladness. Thy Anger doth but endure for a Moment: Weeping may endure for a Night, but Joy cometh in the Morning. They that *Pf. 126. 5, 6.* sow in Tears, shall reap in Joy. He that goeth forth, and weepeth, bearing precious Seed, shall doubtless come again with rejoicing, bringing his Sheaves with him. For a *Isa. 54. 7,* small Moment thou hast forsaken us, but with great Mercies wilt thou gather us again. Give me, O Lord Jesus Christ, to relie firmly on those thy Promises, and to be heard graciously in thy Name. *Amen.*

Thirdly: *We ought to resign our selves patiently into the merciful Hands of Almighty God, remembring, that unto them that love him all* *Rom. 8. 28.* *things work together for good, not excluding even the Plague or Pestilence it self. 'Tis certain, that every thing is governed by the wise Hand of God, and directed to holy Ends and Purposes. Let us but guard our selves from forfeiting ever that highest and sovereign Good, God our heavenly Father, Jesus Christ our Redeemer, and the Holy Ghost our*
only

only Comforter ; then we shall lose nothing, though Honour and Riches, and even Life it self, should be taken from us. This was the Prophet's Sense expressed in those confident Words :

Pf. 73.
25, 26.

Whom have I in Heaven but thee ? And there is none upon Earth that I desire besides thee : My Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever. And again : The Lord is the Por-

Pf. 16. 5,
11.

tion of mine Inheritance, and of my Cup, thou maintainest my Lot. Thou wilt shew me the Path of Life, in thy Presence is Fulness of Joy, at thy right Hand there are Pleasures for evermore. I had fainted, unless I had be-

Pf. 27.
13.

lieved to see the Goodness of the Lord in the Land of the Living. Return unto thy

Pf. 116.
7, 8, 9, 15.

Rest, O my Soul, for the Lord hath dealt bountifully with thee. For thou hast delivered my Soul from Death, mine Eyes from Tears, and my Feet from falling. I will walk before the Lord in the Land of the Living. Precious in the Sight of the Lord is the Death of his Saints.

Fourthly : As we are to guard our selves on one Hand, from all Presumption and Rashness ; (which would be if we did make light of the Indignation of God, and consequently exposed our selves to wilful and unnecessary Dangers :) So on the other, we ought to refrain from being too fearful and timorous at such a Time. Against this Fear and Timoronsness we ought to arm our selves with a strong Faith and firm Reliance on the fatherly Good-

Ec. 91. 11.

ness of God, who hath given his Angels Charge over us, to keep us in all our Ways. We ought also to consider, that without the divine Will, the very Plague can no more infect or destroy us, than the Fire could consume the Three Men in the Furnace, or the Lions the Prophet Daniel, or the great Fish could kill the Prophet Jonah.

Dan. 3.

Dan. 6.

Jon. 2.

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Therefore the holy Psalmist says : The Righteous shall not be afraid of evil Tidings ; his Heart is fixed, trusting in the Lord ; his Heart is established, he shall not be afraid. Pf. 112. 7, 8.

God can convert the Curse of Balaam into a Blessing, and make the devouring Lion yield Meat and Sweetness. And as little as the destroying Angel could hurt the Israelites, whilst the Door-Posts were sprinkled with the Blood of the Lamb ; so little also can the Devil, without a particular Permission of God, smite with his Poison such Christians as have their Hearts sprinkled with the Blood of Christ, the true Lamb of God. Of this we have an Instance in holy Job. Num. 23. Judges 14. Exod. 12.

As for the Conquest of that Fear and Timidity which commonly adhereth to us, it must be gained by fervent Prayer, and diligent Perusal of the 6th, 23d, 27th, 90th, 91st, and 121st Psalms. In my Distress, says the Prophet, I called upon the Lord, and cried unto my God. This is the best Physick against that Fear. Pf. 18. 6.

Fifthly : We are to strengthen and comfort our selves with a frequent Meditation on the gracious Presence of God. Thus says the Lord : Fear thou not, for I am with thee ; be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right Hand of my Righteousness. To which the believing Soul replieth : Though I walk through the Valley of the Shadow of Death, I will fear no Evil, for thou art with me, thy Rod and thy Staff they comfort me. If then God be for us, who can be against us ? Isa. 41. 10. Pf. 23. 4. Rom. 8. 31.

Sixthly : We ought in all Afflictions to support and to comfort our Hearts by this Consideration, that though we be visited with temporal Calamities, nay, though we should be carried off by the infecting Plague, yet we know that our Father in Heaven hath, in his dear Son Jesus Christ, convert-

ed his just Anger into a paternal Love and Kindness. For it is by his Means that the Wrath of God is appeased: He hath made Atonement for our Sins: He hath opened Heaven to us again, which was shut against us: He hath purchased for us Mercy and Life, Salvation and Adoption, with the holy Spirit himself, to apply it to a disconsolate Soul. All which Goods, as they are by Faith conferred upon us even in this Life, so they are far more excellent than Heaven and Earth, and much better than this mortal Life it self.

Thy Goodness, O Lord, is better than Life, and the Good bestowed upon us can neither Death nor Pestilence take from us; yea, no Creature can separate us from the Love of God which is in Christ Jesus our Lord. We are now the Sheep of our Lord, and he is our careful Shepherd; none therefore shall be able to pluck us out of his Almighty Hand; nay, the Gates of Hell shall not prevail against us. He keepeth us as the Apple of his Eye, and hideth us under the Shadow of his Wings.

1 Sam. 25. And though we should die, yet shall our Souls be
29. bound in the Bundle of Life with the Lord our
John 11. God, according to our Saviour's Promise: He that
25. believeth in me, though he were dead, yet
Rom. 14. shall he live: And that of the Apostle: Whether
8. we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's.

Those Terms the Lord hath procured for us must needs make our Exchange very good and happy. If Christ be but our Life, it is certain that Death must be our Gain: For we obtain in Christ an everlasting Life, a Life of Joy; for this mortal Life, surrounded with Sorrows, we gain an immortal glorious Body; for this vile Body of Clay, an eternal and happy Habitation; for the earthly House of this Tabernacle, wherein we groan, an incorruptible, undefiled, never-fading Inheritance; for

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In Time of the Plague.

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for the Days of Vanity, allotted us in this Life, an uninterrupted Sight of the Glory of God, and an Enjoyment of the Company of all the Saints and Angels; for that constant Sense of Labour and Misery which attended us here, an unshaken Calmness and Rest. May the Lord our God help us to obtain it, through Jesus Christ our Lord! Amen.

A Prayer of a sick Person.

O Thou merciful, holy, righteous, true, and faithful God, I confess that I have provoked thy Wrath by the Multitude of my Sins, and by a continued Course of Vanity, brought my self to this Day of Distress. Thou art righteous, O God, and all thy Judgments are righteous. O grant me an earnest Repentance for having offended so often, so basely and grievously, a dear Father in Heaven, and made so ungrateful Returns for all thy Benefits poured forth upon me!

O Lord, do not consume me by thine Anger, and remember not my Sins for ever. Re-Ps. 25. member, O Lord, thy tender Mercies, and thy 6, 7. loving Kindnesses, for they have been ever of old: Remember not the Sins of my Youth, nor my Transgressions: According to thy Mercy remember thou me, for the Sake of thy Goodness. O Lord, thine Anger is just, and thy Punishment justly inflicted, for I have sinned against thee. But then I turn the Eye of my Faith to my Lord Jesus Christ, given me for a Propitiation, and ordained to be the Throne of Grace, by whom I am to obtain Mercy and Help in time of need. And now let me, O Lord, let me find Grace, and obtain Mercy under this sore Visitation. Save me from this Plague, as thou didst save the People

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2 Sam.
24. 17.

in the Time of *David*, when the Destroyer was told: *It is enough, stay now thy Hand.* Let not thine Anger remove me suddenly out of the Land of the Living, but spare my Life for a while, that I may renew my Vows, and give thee Thanks with all the Powers of my Soul and Body.

My Sins, O Lord, have corrupted and poisoned my Soul, and that original Evil which is lodged within, is, as it were a pestilential Seed, which breaks out at last into violent Distempers, and infects the very Body with malignant Sores. Forgive, O my God, forgive my Sins, and heal me by thy all-healing Word. As thou didst heal those, who, by thy Command, looked up to the brazen Serpent in the Wilderness, so be pleased to heal me also, O Lord, and let the Eye of my Faith be constantly fixt upon Jesus Christ, that I may be saved by him.

O Lord, this my vile Body is full of Sin and Corruption, therefore it is also full of Pains and Maladies, as the true Wages thereof. I am that poor *Lazarus*, that lieth at thy Gate full of Sores, and desires to be fed with the Crumbs of Mercy falling from thy Table.

Luke 16. 20, 21.

Isa. 53. 4, 5.

O Lord, look upon thy own beloved Son, who hath born my Grievs, and carried my Sorrows; who was wounded for my Transgressions, and bruised for mine Iniquities. Thou, O dear Father, hast Pleasure in Life, and abhorrest nothing which thou hast made. Thou art my Light and my Salvation; thou art the Strength of my Life: Do not therefore deliver me up to the Plague, as a Sheep to the Slaughter; for thou canst do all things, and winkst at the Sins of Men, because they should amend. Cover me with thine Almighty Defence, and hide me under the Shadow of thy merciful Wings.

Pl. 27. 1.

Wis. 11. 23.

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Sprinkle, O Lord, upon me the Blood of the unspotted Lamb Jesus Christ, that the destroying Angel may pass by and not hurt me. Strengthen me, by thy Spirit and Power: Give me to say unto thee, in a strong Faith and a Child-like Reliance on thy Goodness: My God, my strong Tower, my Shield in whom I trust, *Ps. 91: 3,* deliver me from the Snare of the Fowler, *4, 5, &c.* and from the noisome Pestilence. Let thy Truth be my Shield and my Sun. Let me not be afraid of the Terror by Night, nor the Arrow that flieth by Day, nor of the Pestilence that walketh in Darkness, nor of the Destruction that wasteth at Noon-Day. Give thine Angels Charge over me, to keep me in all my Ways, and to bear me up in their Hands, lest I dash my Foot against a Stone.

O Lord my God, deliver me, for I have set my Love upon thee: O Lord, I know thy Name, therefore do thou set me on high: O Lord, I call upon thee, therefore do thou answer me: Be thou with me in Trouble, deliver and honour me: With long Life do thou satisfy me, and shew me thine everlasting Salvation. *Amen, Amen.*

A short Prayer at the Point of Death.

EVER blessed Redeemer Jesus Christ, unto thee I cry in this Hour of Distress: Remember all thy grievous Sufferings, thy bitter Tears, thy Pangs of Death, thine Agony, thy bloody Sweat! For the Sake of them forgive me all my Sins, blot out my Iniquities, guard me from the Torments of Hell, and mercifully receive me into thy everlasting Kingdom.

In Time of the Plague.

As the Thief on the Cross found Grace and Favour when he repented, so do thou preserve me in a constant Repentance, and let me find Mercy in that holy Blood, which thou hast shed for the Remission of my Sins. Do thou imprint into my departing Soul a deep and saving Remembrance of thy Sufferings. O ye healing Wounds! ye blessed Stripes! Thou sacred Blood and quickning Death! Do ye deliver me from all Misery, and carry me safe into Life eternal. *Amen.*

Another Prayer.

O Lord God and merciful Father in Heaven, who killest and makest alive, who ledest down to the Pit, and bringest up again, who makest poor and rich, who humblest and liftest up out of the Dust: Thou art my Strength and my *Salvation*, my only Help and Support. Do thou comfort me, my God, and let me draw Water with Joy out of the Wells of Salvation, to refresh my Soul, which is dry and panting, hungry and thirsty after thy Grace.

Isa. 12:
2, 3.

Isa. 26.
8, 9.

Isa. 26.
19, 20.

I wait for thee, O Lord: The Desire of my Soul is to thy Name, and to the Remembrance of thee. With my Soul I desire thee in this Night of Affliction, yea, with my Spirit within me I seek thee early, longing for the Lord of Glory. For thy dead Men shall live, together with my dead Body shall they arise: Awake and sing, ye that dwell in Dust, for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead. Come, my People, enter thou into thy Chambers, and shut thy Doors about thee: Hide thy self as it were for a little Moment, until the Indigna-

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tion be overpast. Mine Age is departed, and *Isa. 38.*
is removed from me like a Shepherd's Tent: *12, 14,*
Thou hast cut off like a Weaver my Life. *Ec.*
Like a Crane or a Swallow I chatter; I mourn
as a Dove, mine Eyes fail with looking up-
ward: O Lord, I am oppressed, undertake
for me. Behold, for Peace I have great Bit-
terness, but do thou in Love to my Soul de-
liver it from the Pit of Corruption, and cast
all my Sins behind thy Back.

I will greatly rejoice in the Lord, my Soul *Isa. 61.*
shall be joyful in my God; for he hath cloth- *10, 11.*
ed me with the Garments of Salvation; he
hath covered me with the Robe of Righteous-
ness, as a Bridegroom decketh himself with
Ornaments, and as a Bride adorneth herself
with her Jewels. For as the Earth bringeth
forth her Bud, and as the Garden causeth the
things that are sown in it to spring forth; so
the Lord will cause Righteousness and Praise
to spring forth before all the Nations. Where *Isa. 63.*
is thy Zeal and thy Strength, the founding of *15, 16.*
thy Bowels? Are they restrained? Thou,
O Lord, art my Father, my Redeemer, this
thy Name is from everlasting. Since the Be- *Isa. 64. 4,*
ginning of the World Men have not heard, *8, 9.*
nor perceived by the Ear, neither hath the *1 Cor. 2*
Eye seen, O God, besides thee, what he hath *9.*
prepared for him that waiteth for him.

But now, O Lord, thou art our Father,
and we thy Workmanship, and as Clay in thy
Hands; do thou fashion and frame us accord-
ing to thy good Pleasure, that we may not
be Vessels of Wrath fitted to Destruction, but
Vessels of *Mercy*, prepared to Glory. Be not *Rom. 9.*
wroth, O Lord, with such frail and earthen *23.*
Vessels, neither remember Iniquity for ever:
Remember that I am thy Child, and thou my
Creator and Father! The Troubles of my *Ps. 25.*
Heart *17, 18.*

A Paraphrase on the Creed.

Heart are enlarged; O bring thou me out of my Distress: Look upon mine Affliction and my Pain, and forgive all my Sins. Thou wilt not suffer, O Lord, thy-Sheep should perish, or that it should be plucked out of thy Hand: O Lord Jesus, unto thee I live, and unto thee I die, thine I am living and dying, do thou save me for ever. *Amen.*

A Paraphrase on the Creed, by
Way of Prayers.

ARTICLE I.

Of the Creation.

I Believe in thee, O God, my heavenly *FATHER*, and place all my Trust and Confidence in thy Grace and Mercy, knowing that thou alone, and no Creature without thee, how holy and how potent soever it may be, can save me from Trouble and Misery. For although thy Help be conveyed to us through Means, yet thou alone art the first and original Cause of all our Comfort, who workest Salvation in the Midst of the Earth. Thou alone art God, the supreamest and everlasting Good, an overflowing Fountain of Goodness, and a Source of the highest, purest, and sweetest Love; nay, *LOVE* it self.

Ps. 74.

12.

1 John 4.

8, 16:

And because thou art our *Father*, I believe that thou hast a Heart full of paternal Compassion towards me, a Heart ready to help,
and

and unwilling to leave and forsake me in the Day of Distress. For thou art a Father of ^{2 Cor. 1.} *Mercies*, and a God of all Comfort, who comfortest us in all our Tribulation, and who never ceaseſt to be a Father. Therefore when Troubles and Croſſes ſurround me, then grant that I may ſeek Comfort in thee alone, and find Help in thy fatherly Goodneſs. Nay, when Sickneſs approacheth and maketh me walk through the Valley of the Shadow of Death ; I even then conſide that thou wilt forget me, no more than a Mother can forget the Child of her Womb : For thou art the true Father of whom the whole Family in Heaven and Earth is named ; and when my Father and my Mother forſake me, then thou, Lord, wilt take me up. As the Heaven is high above the Earth, ſo great is thy Mercy towards me ; and like as a Father pitieth his Children, ſo doſt thou pity me. ^{Eph. 3. 15.} ^{Pſ. 27. 10.} ^{Pſ. 103. 11, 13.}

I do alſo heartily believe that thou art God *ALMIGHTY*, or able to nourish, maintain, preſerve, defend, and deliver me from all mine Enemies, both wicked Men and Devils. There is nothing ſo mighty, but thou art mightier ; there is nothing ſo great and ſo high, ſo glorious and powerful, but thou art ſtill greater and higher, more glorious and more powerful. I truſt in thy Word : “ Fear thou not, for I am with thee ; be not diſmayed, “ for I am thy God : I will ſtrengthen thee, “ yea, I will help thee, yea I will uphold thee “ with the right Hand of my Righteouſneſs. “ When thou paſſeſt through Waters, I will be with thee ; and through the Rivers, they ſhall not overflow thee : When thou walkeſt through the Fire, thou ſhalt not be burnt, neither ſhall the Flame kindle upon thee : ^{Iſa. 41. 9.} ^{Iſa. 43. 2.}

- thee: For I am the Lord thy God, the holy
 one of Israel, thy Saviour.
- Isa. 40. Thou art God Almighty, " Thou measurest
 12, 15. " the Waters in the Hollow of thy Hand, and
 " metest out the Heaven with a Span, and
 " comprehendest the Dust of the Earth in a
 " Measure, and weighest the Mountains in
 " Scales, and the Hills in a Ballance. Be-
 " hold the Nations are as a Drop of a Buck-
 " et, and are counted as the small Dust of
 " the Ballance: Behold, thou takest up the
 Ps. 33. 8, " Isles as a very little thing. Let all the Earth
 9. " fear thee, and let all the Inhabitants of the
 " World stand in awe of thee: for when
 " thou speakest, it is done; when thou com-
 " mandest, it standeth fast. Thou didst say
 Gen. 1. 3. " to the Darknes: Let there be Light; and
 " there was Light: And to the World, be
 " thou created; and it was so. Thou callest
 " that which is nothing to be something, to
 " the Praise of thy Glory.
- Isa. 66. 1. " The Heaven is thy Throne, and the Earth
 2 Chron. " is thy Footstool: Behold, Heaven and the
 6. 18. " Heaven of Heavens cannot contain thee.
- Dan. 7. " Thousand thousands minister unto thee, and
 10. " ten thousand times ten thousand stand before
 Ps. 14. 2. " thee. Thou lookest down from thy Throne
 Job 34. " in Heaven upon the Children of Men: Thine
 21. " Eyes are upon their Ways, and thou seest all
 " their Goings; thou observeest all their
 " Thoughts, hearest all their Words, and
 Ps. 11. 4. " mindest all their Works. Thine Eyes be-
 " hold, and thine Eye-lids try the Children
 Ps. 77. " of Men. Who is so great a God, as thou
 13. " our God? Who is like unto thee O Lord
 Ps. 113. " our God, who dwellest on high? Thou
 5, 6. " art King over all the World, and thy Truth
 " is about thee: All the Hosts of Heaven praise
 " thee, and all thy Creatures must worship thee.

I be-

I believe also, O my God and my Father,
that thou art as *merciful* as thou art *mighty*. Jer. 32.
Thou art great in Counsell, and mighty in 19.
Work. Thy Mercifulness is as great as thy
self. Thou lookest down upon the things that
are humble, and scatterest the Proud in the
Imagination of their Hearts. Thou liftest up
the Poor out of the Dust, and puttest down
the *Mighty* from their Seats. Before thee the Luke 1.
Wise dares not glory in his Wisdom; nor the 52.
mighty Man in his Might; nor the Rich in his Jer. 9. 23.
Riches; nor the Strong in his Strength: For
thou art all this alone, O my God. Thou art
wise and mighty, rich and strong: Unto thee
therefore do I justly ascribe all the Glory of
Wisdom and Might, of Riches and Strength.

For this Reason do I also humbly convert
my self unto thee, O my Lord, the only Ob-
ject of my Love and my Rest, and without
whom I must be for ever lost and unhappy.
Let my Desire be fixed on thee alone, who
art the highest Good of my Soul, and the
Source of all my Happiness and Bliss: For if
I could enjoy all the Pleasures and Comforts
on Earth, yet would all those Enjoyments be-
come Hell and Damnation to me, if they were
without thee, and thy gracious Presence. They
would *weary* my Mind, instead of affording it
some comfortable Relief. They would pass
away like a *Shadow*, and as a Post that hasteth Wis. 5. 7.
by: For without thee, O my God and Fa- 9.
ther, no true Comfort can be enjoyed, no so-
lid Pleasure can be found, no real Satisfac-
tion can be met with in Heaven or Earth.

Grant therefore that I may adhere unto thee
alone, who art the Creator of Heaven and
Earth; from whose Power all Creatures do
depend, and without whose fatherly Will,
none can hurt me. I relie on this thy com-
fortable

Isa. 51: fortate Word: " I, even I am he that com-
 12, 13, " forteth thee: Who art thou, that thou
 16. " shouldest be afraid of a Man that shall die,
 " and of the Son of Man which shall be made
 " as Grasse? And forgettest the Lord thy
 " Maker, that hath stretched forth the Hea-
 " vens, and laid the Foundations of the Earth?
 " and hath covered thee in the Shadow of his
 " Hand."

I lift up therefore my Eyes unto thee, as my gracious Father, as my Creator and Preserver, and wish to derive from thee alone all my Help and Comfort, my Joy and Protection, my Life and Happiness. For all what is good comes from thee alone, and is communicated to those that have a Heart to receive it. Nay, since thou art the *Essential* Good it self, thou art also willing to give thy self wholly unto us, with Heaven and Earth, and all that is contained therein; that it might minister and serve us, and thereby promote our eternal Life and Happiness: Thou hast ordained for our Good all the Creatures which thou hast made by thy Word, and appointed their Powers and Gifts to be subservient to Men.

But, merciful Father! though the Heaven be a noble Product of thy Hands, and though the Earth be full of thy Goodness; yet do thou restrain me on one Hand, from ever putting my Trust in the Creature; and enable me on the other, to confide in thee alone, my gracious Father, my Almighty Maker, and my kind Preserver. Grant that I may say with thy Servant *David*: *Whom have I in Heaven but thee? And there is none upon Earth that I desire besides thee. Tho' my Flesh and my Heart should fail, yet thou art the Strength of my Heart, and my Portion for ever.* For though

Pf. 73.
 25, 26.

I should possess all the created things in Heaven and Earth, yet if I had not the Creator and Preserver himself, I should be for ever undone, and deprived of all substantial Good and Comfort. But in thee, O my God, who art the highest, the greatest, the everlasting Good, in thee alone is constant Rest and eternal Happiness.

And because thou, O my Father, art the Creator and Preserver of Heaven and Earth, and of all the Creatures therein ; surely thou wilt preserve me also by the Word of thy Power : Thou who hast numbred all the Days of all the Ages of the World, hast numbred also my Days, and appointed unto each of them its competent Food and Provision. And as thy People of old was fed with Bread ^{Exod. 16.} from Heaven, every one according to his eating; ^{16.} so hast thou measured out to me my daily Allowance, and bestowed a convenient Portion of thy Blessing upon me : For thou ^{Mat. 6.} being our Father in Heaven, knowest also ^{32.} that we have need of all these things.

Grant, O merciful Father, that this may be my constant Faith and the Sense of my Soul. Let me not only know these things from without, but let me also be united unto thee from within, and enable me to say: I have, and carry always with me, and in me, the supremest Good of all, and my never-failing Treasure ; in which, and with which, I have and possess all things.

ARTICLE II.

Of our Redemption.

I Believe also with my whole Heart in thee, O my Lord *JESUS CHRIST*; and acknowledge thee as the only begotten Son of
 Heb. i. 3. God, God Eternal and Almighty; the Brightness of thy Father's Glory, and the express Image of his Person. I confess that thou, out of infinite Love, hast taken upon thee our Flesh and Blood, and personally united the same to thy eternal Deity by an Union never to be dissolved.

Thus hast thou filled the Temple of thy Body with the divine Glory, to my unspeakable Joy and Comfort. Truly nothing can cause a greater Joy to a Christian Soul than this, that God so loved Men as to become Man himself. O Lord God! How dearly, how ardently hast thou loved Men? Even so as to raise us to a heavenly Pedigree, and
 2 Pet. i. 4. make us Partakers of thy divine *Nature*! For this Reason thou art called *Immanuel*, that is, *God with us*; being the only Mediator betwixt God and Men.

Thou hast also expressed thy Love by many sweet and endearing Names thou hast taken upon thee: Thou art called *JESUS CHRIST*, our Redeemer and Saviour: Thou art the anointed King and High-Priest, calling us after thy Name, *Christians*, that is, the *Anointed* of the Lord: For thou hast anointed us with thy holy Spirit into a *Royal Priesthood*,
 1 Pet. 2. 9. in order to make us Kings and Priests for ever in the Kingdom of thy Glory. This Kingdom we wait for in Faith.

Thou

Thou hast also been *Conceived* of the Holy Ghost, that thy humane Nature might be anointed with the Oil of Gladness beyond Measure ; and that being filled with all the Gifts of the Spirit, we might the more plentifully draw out of thy Fulness. Another Reason of this sublime Conception is, that thou mightest be the Holiest of all Men, free from the least Stain of Sin and Corruption, that we might be sanctified in thee, and that our polluted Nature might be purified in thee, renewed, and blessed ; and after being delivered from the Curse, replenished again with the Holy Ghost. O most holy Conception, what a Blessing hast thou conferred upon us !

Thou hast also been *Born* of the Virgin *Mary*, above and contrary to all the Powers of Nature ; that thereby thou mightest declare to be truly a Man, and that by becoming the Son of Man, we might enjoy the Rights of the Children of God. Thou hast thereby manifested, that thou art truly the Son of a Woman, the promised Seed, the Seed of *Abraham*, the Son of *David*, the Rod out of the *Isa. 11.* Stem of *Jesse*, and the Branch out of his Roots, *1, 2.* upon whom the Spirit of the Lord might rest, as upon the true High-Priest, who was to atone for us by offering up his own Body and Blood. This, O Lord, thou hast assumed from an immaculate *Virgin*, that by thee, so pure and perfect a Sacrifice, I might also be regenerated and made a new Creature. O grant me that pure and unspotted *Virgin-Faith*, whereby I may cleave to thee alone, and receive the Spirit of Adoption.

I believe also that thou didst willingly *suffer* for my Sins, that I might not eternally suffer on that Account. Do thou give me
Grace,

Grace, that in Conformity of the Members with the Head, I may readily suffer a while here, that I may also be exalted with thee in everlasting Glory hereafter. I thank thee heartily for that Cross which thou hast been pleased to allot unto me, as a Means whereby to enter into the Number and Fellowship of thy Saints, in whom the same Afflictions are accomplished.

Thou hast been *crucified*, O faithful Saviour, that thou mightest be made a Curse for us, (for *He that is hanged, is accursed of God* :) and *redeem* us from it ; that the Curse being
 Deut. 21. 23. Gal. 3. 13. destroyed by thy holy Body, be for ever removed from all that believe in thy Name.

Thou hast also, O Lord, undergone that ignominious *Death* on the Tree of the *Cross*, that thou mightest for ever redeem me from Shame and Disgrace, and raise me at the
 Dan. 12. 2. last Day to everlasting Honour and Glory. Thou hast been reviled as a contemptible Worm on the Cross, that I might not be an accursed Worm for ever, and banished from thy glorious Presence. Thou hast been despised and *crucified*, that I should the more readily take upon me thy easie Yoke, and following thee as an absolute Pattern of Holiness, crucify also my Flesh, with all the Desires and Lusts thereof. Thou didst truly *die*, in order to atone for my Sins, the *Wages* whereof is Death.
 Rom. 6. 23.

Thou hast suffered *Death* for me, that Death
 1 Cor. 15. being swallowed up in *Victory*, and by Virtue
 54. of thy Death deprived of its Sting, be converted at last into Life and Happiness it self. Thou hast died for me *once*, to save me from the Torments of Hell for ever. And now enable me also by thy Grace, that dying with thee daily to Sin, I may serve it no longer,
 Rom. 6. 6. but

but live henceforth unto Righteousness, as a Member of thy blessed Body. And as thou hast died for me, in order to establish an eternal Testament, wherein the Remission of Sins, and an eternal Inheritance be bequeathed to me; (For where a Testament is, there must needs be the Death of the Testator;) so grant that in every Respect I may readily answer the Ends proposed in thy Will and Testament.

Thou hast also been *buried* according to the Scriptures: *He made his Grave with the Wicked, and with the Rich in his Death.* Thou hast buried into the Grave my Sin, and removed the Shame attending it, that it may never come to my Sight again. Give me therefore thy Grace, that being *buried* with thee into thy Death, I may more and more live unto Righteousness, and continue a fruitful Member of thy Body for ever. At last grant that thy Burial may hallow the Place of my Grave, and convert it into a Bed of Rest and Retirement.

Thou didst also *descend* into Hell, as a victorious Prince and Conqueror of the Gates of Hell, and of all the Powers thereof; that Hell might not swallow me up for ever; and that I might joyfully sing: *O Death, where is thy Sting? O Hell, where is thy Victory?* I thank thee, thou Destroyer of Hell, that thou hast taken away the Captives of the Mighty, and hast delivered the Prey of the Terrible. Grant, O my Lord, that in all my Temptations I may desire a constant Relief from this thy Victory, and be thereby preserved from the Brink of Despair: For thou killest, and thou makest alive; thou leadest down into Hell, and thou bringest up again: Thou hast said: I will ransom my People from the

Heb. 9.
16.

Isa. 53.9.

Rom. 6.4.

1 Cor. 15.
55.

Isa. 49.
25.

Hos. 13.
14.

the Power of Hell, I will redeem them from Death.

- On the third Day thou didst *arise* from the Dead, as a Prince of Life, and hast, as a mighty *Samson*, broke the Chains of Hell, and the Bands of Death; and leading thus Captivity captive, hast triumphed over all the Powers of Darkness. For it was impossible, that thy holy Body should be detained in Death; since, even in the midst of Death, it continued united with thine eternal God-head. Of this the Prophet *Jonah* proved a most illustrious Type. Thus hast thou pluck'd us all, together with thy self, out of the Bands of Death, according to thy gracious Promise:
- Judg. 16. 3. *I live, and ye shall live also: I am the Resurrection and the Life.* But then enable me also,
- John 14. 19. by thy Grace, that, rising with thee from the Grave of Sin, I may bear a constant Conformity to thy Life and Resurrection, and escape
- John 11. 25. the eternal Misery of the *second Death*. Grant
- Revel. 20. 6. that I may shake off all manner of dead and unfruitful Works, and, by the Power of thy
- Col. 3. 1. Resurrection, set all my Affections on Things above, where thou, my Lord and my Head, art now sitting on the Right Hand of God.
- Thou didst also *ascend* up to Heaven, and lead Captivity captive: Thou hast spoiled Principalities and Powers, and made a Shew of them openly, triumphing over them by thy Self. Thou didst also ascend into Heaven, to appear in the Presence of God for us, and as our faithful Mediator and High-Priest
- Col. 2. 15. make Intercession. Unto thee therefore we may come boldly, as unto the Throne of
- Heb. 9. 24. Grace, and find Mercy in Time of need. For
- Rom. 8. 34. after thine Ascension, thou hast received *Gifts for Men*; and therefore do we call upon thee
- Heb. 4. 16. with a holy Boldness.
- Pl. 68. 18.
- Eph. 4. 8.

Give

Give me, O blessed Redeemer, that I may ascend with thee in my Spirit; and by withdrawing my Heart from my self, and the Things here below, I may hereafter be heavenly-minded, seeking the Things that are above, and fixing my Conversation in Heaven, where I shall be for ever united to thee in thy glorious Kingdom.

Thou dost also sit on the Right Hand of the Majesty on High, upon the Throne of thy Glory, being made so much better than the Angels, as thou hast by Inheritance obtained a more excellent Name than they, and art worshipped by all the Angels of God. He hath set thee at his own Right Hand in the heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come; having put all Things under thy Feet, and given thee to be the Head over all Things to the Church, which is thy Body, the Fulness of him that filleth all in all.

Heb. i. 3;
4, 6.

Eph. i.
20, 23.

Hereby thou art become an Universal High-Priest, invested with an everlasting Priesthood: Thou art now a King of Kings, and a Lord of Lords; a Lord over Death and Life, over Sin and Righteousness. Thou art now always with us in all our Troubles, and attendest us as our dear Immanuel, with thy gracious Presence: Thou hast gained an everlasting Victory for us, and wilt also conquer and overcome within us what remains of Sin and Darkness, that thy endearing Promise may be fulfilled upon us: To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.

Revel. 3.
21.

I believe also that thou shalt *come to judge* the quick and the dead : And that with our Eyes we shall see thee come in the Clouds of Heaven, attended with all thy holy Angels. Then shalt thou sit upon the Throne of thy Glory, and display thy marvellous Power in the Presence of thy Enemies, who now blaspheme
 Rev. i. 7. and despise it. Then every Eye shall see thee, and they also which pierced thee, and all Kindreds of the Earth shall wail because of thee : Then shall be heard the Shout of the
 1 Thess. 4. 16. Angels, the Voice of the Arch-Angel, and the Trump of God ; nay, even thy Voice, O Lord Jesus Christ, by which the Dead shall be raised and presented before thy Judgment-Seat. Then thou shalt pronounce Sentence upon all Flesh, saying to those at thy Left Hand : *De-*
 Mar. 25. *part from me, ye Cursed, into everlasting Fire.* And to those on thy Right : *Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* Help me, O Lord, righteous Judge, happily to escape thy severe Judgment given against the wicked, and joyfully to enter into that Kingdom which cannot be moved. *Amen.*

ARTICLE III.

Of our Sanctification.

I Believe in thee also, O God the Holy GHOST, one true and almighty God with the Father and the Son, from whom thou proceedest, the third distinct Person in the individual Godhead, our true and only Comforter !

Thou

Thou createst in us a joyful Heart, and a quiet, serene Conscience: Thou bearest *Witness* with our Spirit, that we are the *Children of God*: Thou supportest us in our Weakness, thou sighest in our Hearts, and when we know not what we should pray, then dost thou help our *Infirmities*, and makest Intercession for us with Groanings which cannot be uttered. Thou art the Spirit of Grace and *Supplications*. Thou art the Spirit of our Lord Jesus Christ, crying in us: Abba, Father! Thou comfortest us with a true and constant, with a lively and eternal Comfort; for thou art the Spirit of *Truth*, and what proceeds from thee, is Truth and Reality.

Thou enlightenest our Hearts to know the exceeding Greatness of *GRACE*; by which we are freely saved and justified. Thou openest the Door unto Christ, to be preserved for his Sake, without any regard to our Merits. Thou begettest in us that Faith, which is the Gift of God; that Faith, whereby we lay hold on the Riches display'd in the Gospel of Christ.

Thou art the true *Oil* of Gladness, and the celestial *Unction*, which teacheth us all Things, and is no Lie. Thou art the noblest Gift our eternal High-Priest hath purchased for us, and which filleth the Soul with many sanctifying Graces; for *he that believeth in Christ, out of his Belly shall flow Rivers of living Water*. Thou art our internal, heavenly Teacher, given us by our blessed Redeemer, to guide us into all *Truth*. By thee we are translated into the Number of true *Christians*, and become the *anointed* of the Lord: By thee we are inserted into Christ, as Members into the Body, and as Branches into the living Vine: But without thee, we are none of his; since they only

Rom. 8. are the Children of God, who are led by his
9, 14. Spirit.

John 15. Thou art the true *Comforter* of our Hearts,
26. and makest us glad within, when the World
hateth and persecuteth us without. Thou art

2 Cor. 1. the *Seal* of God, by which God knoweth us,
22. when the World will know us no more.

Eph. 4. Thou art the *Earnest* of our eternal Inheri-
30. tance when we must leave this World; and

Eph. 1. in the Hour of Probation, thou raisest our
14. Mind with a hopeful Prospect of our perfect
Redemption.

I believe also, that there is a Holy, Chri-
stian, *Catholick Church*, believing in one and
the same God; and having one Lord, - one
Faith, one Baptism, one God and Father of
us all. I believe, that *JESUS CHRIST*

John 3. is the only *Bridegroom* of the Church, and
29. she the spiritual Bride, adhering to him with
her whole Heart, and espoused to him by
Faith. "He hath betrothed her unto himself

Hos. 2. "for ever in Righteousness, and in Judgment,
19, 20. "and in loving Kindness, and in Mercies:
"He hath even betrothed her unto himself
"in Faithfulness; wherefore she also knoweth
"the Lord.

I believe also, that this Church is the *Spi-
ritual Body* of Christ, and that he is the Head
Ephes. 5. thereof, and the only Saviour of his Body:
23, 25. That he gave himself for it, that he might

26, 27. sanctify and cleanse it with the washing of
Water by the Word; that he might present
it to himself a glorious Church, not having
Spot or Wrinkle, or any such Thing; but that
it should be holy, and without Blemish. I believe
therefore, that this Church is fully reconciled
to God, and by Christ so perfectly cleansed
and justified, that the Father seeth no more in
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precious, and over-flowing Satisfaction conferred upon her by Christ. She is therefore called the beloved Daughter of God: *Upon thy Right Hand did stand the Queen in Gold of Ophir. Hearken, O Daughter, and consider, and incline thine Ear, forget also thine own People, and thy Father's House; so shall the King greatly desire thy Beauty; for he is thy Lord, and worship thou him. The King's Daughter is all glorious within, her Cloathing is of wrought Gold.* Pl. 45. 9, 10, 13.

These are the wise Virgins, which trimmed their Lamps betimes, and going forth to meet the Bridegroom, received him with unspeakable Joy, and went in with him to an eternal Marriage-Feast. May I be one of this blessed Communion of Saints! May I be a Member of the Body of Christ, and a Citizen of the heavenly *Jerusalem*! May I have Fellowship with those Thousands of Saints, where the sweet, internal, pure, and holy Worship of God in Spirit and in Truth is celebrated. For as he is our King and High-Priest for ever and ever; so doth also the Church, his Royal Priesthood, abide to all Eternity, being by his powerful Arm protected, that the Gates of Hell shall never prevail against her.

I believe also such a *Communion of Saints*, that all the true Members of the Catholick Church do in common enjoy all such Goods and Treasures, Riches and Benefits, as are purchased by Christ. For though there be a visible Difference among Men in this World; some being raised to eminent Worth and Dignities, and others continuing low and contemptible; some abounding in Riches, and others pinched with Poverty: yet do I believe, that they have all but *one* Christ, *one* Saviour and Redeemer; and that the Poor enjoy the

same Word, the same Baptism, and the same Communion, of which the Rich do partake: for God is no Respector of Persons; and therefore we possess all spiritual Goods in common by Faith.

I do also believe a Communion of Saints in their mutual *Crosses* and *Sufferings*, Trials and Sorrows, Contempt and Persecution: I believe they are full of hearty Love and Compassion, and Bowels of Pity towards one another: For every Member which is not affected with the Pain of his Fellow-Member, must, for certain, be counted dead, and deemed as destitute of spiritual Life and Motion. We ought therefore to bear one anothers *Burden*, that so we
 Gal. 6. 2. may fulfil the Law of Christ, (which consists in brotherly Love and Forbearance;) who himself hath taken our Cross upon him, and said as it were unto us: Thy Cross is my Cross, thy Reproach is my Reproach, thy Poverty is my Poverty! O what a great Saint have we then in the Communion of the holy Cross! Truly, no less a Person than the Lord Jesus Christ himself, the Son of the Almighty! And therefore I will not withdraw my self from this Communion of Saints.

I believe also, that in the holy Catholick Church, *Remission of Sin* is to be had, together with the Dispensation of Grace attending it. I believe, that without the Pale of the Christian Church, there is neither Salvation, nor Forgiveness of Sin; and that none can be saved, unless he be made a living Member of Christ's Body, and ingrafted into him thro' Faith. I believe also, that in this Catholick Church Forgiveness of Sin may be obtained, not only once, but as often as it is duly desired: For since in this Church our Savi-
 our

our himself is the true heavenly Physician, he will not fail daily to strengthen the Weak, and heal the Diseases of his Members: For *Ps. 147.* he healeth the broken in Heart, and bindeth up their Wounds; he lifteth up them that are dejected and cast down. *3.*

Our Lord is, for certain, that compassionate *Samaritan*, who taketh Care of those that fall *Luke 10.* among Thieves, and stand in need of Help *33.* and Relief. He daily seeketh his lost Sheep: He healeth such as are wounded, and looks after those that are sick. For he shall not fail, nor be discouraged, till he have set Judgment in the Earth. The bruised Reed shall he not break, and the smoking Flax shall he not quench. His Blood is an exceeding precious Medicine, and the most powerful Means to purify us from Sin. It is a pleasant and most delightful Cordial, and a wholesome Refreshment in the midst of fiery Trials, and in the great Conflict with Hell and Death. *Isa. 42. 4, 3.*

And this sacred Blood was shed for the Sins of the whole World, that a disconsolate Sinner might partake of the Benefit thereof in all Places, and at all Times. Therefore he hath not called Sinners only for once; but he calleth them still, and will call them unto the End of the World. Nor hath he called a few of them, but all in general: *Come unto me, Mar. 11.* saith he, *all ye that labour, and are heavy laden. 28.* And again: *Ho, every one that thirsteth, come* *Isa. 55. 1.* *ye to the Waters; and he that hath no Money, come ye, buy and eat; yea, come, buy Wine and Milk without Money, and without Price.*

I believe also the *Resurrection of the Body*; and that my Lord Jesus Christ shall raise this my Body out of the Earth, even then when it shall be reduced to Dust and Ashes. I shall, with holy *Job, see God in my Flesh: Whom I* *Job 19. 26, 27.* shall

- shall see for my self, and mine Eyes shall behold, and not another. Then that joyful Word shall be fulfilled: "Thy dead Men shall live, together with my dead Body shall they arise."
- Isa. 26. 19. "Awake, and sing, ye that dwell in Dust; for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead. For the Lord will swallow up Death in Victory, and the Lord God will wipe away Tears from off all Faces; and the Rebuke of his People shall he take away from off all the Earth; for the Lord hath spoken it."
- 1 Cor. 15. 42, &c. "Then this corruptible, shall put on Incorruption; and this mortal, shall put on Immortality: And though it is sown in Corruption, it shall be raised in Incorruption; though it is sown in Dishonour, it shall be raised in Glory; though it is sown in Weakness, it shall be raised in Power; though it is sown a natural Body, it shall be raised a spiritual Body: And as I have born the Image of the Earthly, I shall also bear the Image of the Heavenly. I shall then be as the Angels of God in Heaven, and my Body shall be fashioned like unto the glorious Body of my Lord Jesus Christ:" It is then that the divine Light and Brightness shall replenish my Body for ever, and constitute it a holy Temple of God.
- Mar. 22. 30. "Body of my Lord Jesus Christ:"
- Phil. 3. 21. "It is then that the divine Light and Brightness shall replenish my Body for ever, and constitute it a holy Temple of God."

This my mortal Body is certainly redeemed from Sin; why should it then remain in Death? This my Body and Soul is created, redeemed, and sanctified unto Life eternal; how can Death therefore detain them in the Grave? This my Soul and Body is a Member of the Body of Christ, united with him by the Spirit and Sacrament, and anointed with the quickening Oil of the Holy Ghost; is it there?

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therefore possible they should be for ever shut up in the Power of Death? This my Body is also in this Life a Temple and Tabernacle of the Holy Ghost; how much more then shall it be an Habitation of God, when glorified in the Life to come? And from hence it is certain, that no Death will ever be able to separate me from my Lord Jesus Christ.

I believe also an *everlasting Life*: A Life, where Troubles and Tribulations, Afflictions and Calamities, Misery and Poverty, Hatred and Persecution, Sickness and Death, for ever shall cease. It is then that the Word of our Saviour shall be accomplished: *Your Sorrow shall be turned into Joy: I will see you again, and your Heart shall rejoice, and your Joy no Man taketh from you.* Well therefore may we cast up the Matter with St. Paul, and reckon, that the Sufferings of this present Time, are not worthy to be compared with the Glory which shall be revealed in us. For it is written: *Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man the Things which God hath prepared for them that love him.*

There will be Joy without Sorrow, Light without Darkness, All-sufficiency without Labour, Riches without Want, Love without Animosity, Pleasure without Vanity, Honour without Envy, Health without Malady, everlasting Delight without Displeasure, eternal Life without Death.

A Prayer against the Fear of the last Judgment.

O My dear Lord Jesus Christ, thou true Teacher and Prophet, who hast foretold us the End of this World, declared the Signs of thy Coming, and taught us, how we should prepare our selves against that Time.

O my Lord and my King, grant that I may daily and joyfully wait for thy Coming, and observe the Signs præceeding it: For as the
 Mar. 24. Lightning cometh out of the East, and shineth
 27. even unto the West, so suddenly shall also thy
 Luke 12. Coming be: Nay, it shall be like a Thief in
 39, 40. the Night, who cometh at an Hour when we
 2 Pet. 3. think not. In this glorious Day the Heavens
 10, 13. shall pass away with a great Noise, and the
 Elements shall melt with fervent Heat; the
 Earth also, and the Works that are therein,
 shall be burnt up. But we, according to thy
 Promise, look for new Heavens, and a new
 Earth, wherein dwelleth Righteousness.

O my Lord, in this present Earth dwelleth
 Curse and Violence, together with all manner
 of Troubles and Misery, which for ever shall
 cease at the Day of thy Coming. Hasten, O
 Lord, this Day, this marvellous Day, where-
 on we shall partake of the Joys of the new
 Heaven, and inherit that new Earth, where-
 in Sin and Death shall be no more. Let us
 not be terrified by those Signs, which even
 now appear abundantly before us; but let us
 lift up our Heads in a filial Confidence, be-
 ing begotten again by thy Resurrection into a
 lively Hope, and to an Inheritance incorrup-
 tible and undefiled, and that fadeth not away,
 reserved in Heaven for us, who are kept by thy
 Power through Faith unto Salvation.

Who

Who would not rejoice in so glorious, in so excellent an Inheritance? Surely we are not bought for this World with so dear a Price as the Lord hath bestowed upon us. He hath obtained an *eternal* Redemption; it must be therefore an eternal Inheritance, and an everlasting Habitation, for which we are redeemed by his Blood. Grant that we may be Children of the eternal Light, and Heirs of this incorruptible Inheritance, and joyfully meet thee as Children meet their beloved Father, when he is about calling them Home out of the State of their Pilgrimage.

1 Cor. 6.
20.
Heb. 9.
12.

O Lord Jesus Christ, enable us to follow the Steps of the wise Virgins, in trimming our Lamps against thy Coming, and of those Servants who wait for their Lord, when he will return from the Wedding. Let us carry the Torches of Faith and Hope in our Hands: Give us to be sober and vigilant, diligent in Prayer, watchful in Repentance, and ready to quit this profane and impious World, whenever thou shalt be pleased to call us to the Possession of a better Kingdom. Grant that with all possible Speed we may get out of this vicious *Sodom*, and never look back, (as *Lot's* Wife did) lest we be made a perpetual Monument of thy just Wrath and Severity. Let us mount up as Eagles on the Wings of Faith and Love, and never rest till we be united to thee, and satiated with thy gracious Presence.

Luke 12.
36.
Gen. 19.
26.
Luke 17.
32.

O sweet and delightful Summer, when wilt thou begin to look forth? When shall the Winter be past, the Winter of Unbelief and Irreligion? When shall those Hearts begin to thaw that are froze over with Hatred and Envy, with Self-Love and Unmercifulness? O my Lord! who art the Beginner and Fi-

nisher

Mat. 24.
22.

nisher of our Faith, do thou powerfully strengthen me, that at thy Coming I may be found in the Number of those that have continued faithful to the End, and are now to receive the Crown of Life. Come, O Lord Jesus, come quickly! For Faith and Love is near extinguished upon Earth, and the long Winter of Sin and Apostacy hath stupified Mankind to such a Degree, as to make them insensible of their Danger. Except these Days should be shortned, there should no Flesh be saved.

Pf. 126.
5, 6.

Mat. 13.
30.

O thou beautiful Harvest of the Resurrection of the Righteous, when wilt thou appear, and bring forth thy Sheaves? For they that have sowed in Tears, shall then reap in Joy; they have wept bearing precious Seed, therefore they shall now come again with rejoicing, bringing their Sheaves with them. O Lord, let then thy Reapers, the holy Angels, gather thy Wheat into thy Barn, and grant that my Soul be bound up in the Bundle of Life on that Day.

O my Lord Jesus Christ, let me then be gathered into the Arms of thy blessed Angels, and carried home into thy everlasting Mansions? Grant that I may see thee with Joy coming in the Clouds of Heaven, as in a triumphant Chariot, attended with the glorious Train of thy heavenly Host. Surely the gracious Aspect of thy kind and loving Countenance will take away all Fear from thy Believers. Thou wilt change and transform us in a Moment: Thou wilt translate us from Mortality to Immortality, from Weakness to Power, and fashion our vile and earthly Bodies into heavenly and spiritual ones; so that neither Fire nor Water, nor any other Element, shall be able to hurt us. For altho'

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A Prayer for Victory.

349

Heaven and Earth shall be destroyed by Fire, yet shall we pass through it safe and unhurt, as we do now through the Air that surrounds us : For glorified Bodies can neither be hurt nor stopt by any thing they meet with.

I confide in thee, O my strong Redeemer, that thou wilt not condemn or cast away thy poor Child in that Day : For he that believeth on thee, is not condemned, but hath eternal Life, and is past from Death into Life. John 3.
18.

But then give me also thy Grace, that I may be constantly found among those; who, after having fed, clothed, and visited thee in thy Members, shall hear that joyful Compellation : *Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* Mat. 25.
34. O merciful, kind, and comfortable Word ! O grant, thou Lover of Men, that I may receive it with a joyful Shout, and may enter with thee into thy Glory. *Amen.*

A Prayer for Victory over our Enemies.

O Thou mighty, powerful, and invincible Lord Jesus Christ, whose Name is called Wonderful, Counsellor, the mighty God, Isa. 6. 9. the everlasting Father, the Prince of Peace : Be thou my Strength, Defence, and Protector : Ps. 3. 3,
6, 7, 8. Be thou a Shield for me, my Glory, and the Lifter up of mine Head. Do thou give me a strong and unshaken Mind, that I may not be afraid of Ten Thousands of People that may set themselves against me round about. Arise, O Lord, save me, O my God, for thou canst smite all mine Enemies upon the Cheek-Bone ; thou canst break the Teeth of the Ungod-

godly. Salvation belongeth unto the Lord;
 let thy Blessing be upon thy People, *Selah.*
 Pf. 18. 32, O God, do thou gird me with Strength:
 34, &c. Teach my Hands to war, and my Arms to
 break a Bow of Steel: Give me also the Shield
 of thy Salvation, and let thy right Hand hold
 me up: Gird me with Strength unto Battle,
 and subdue those that rise up against us: Let
 them be as Chaff before the Wind, and let
 Pf. 35. 5, the Angel of the Lord chase them: Let their
 6. Way be dark and slippery, and let the Angel
 of the Lord persecute them: Let Destruction
 come upon them unawares, and let their
 Net, that they have hid, catch themselves.

But may my Soul be joyful in the Lord,
 and rejoice in his Salvation: May all my
 Bones say: Lord, who is like unto thee?
 Which delivereth the Poor from them that
 are too strong for him, yea the Poor and the
 Pf. 44. 5, Needy from them that spoil him. Through
 6, 7. thee will we push down our Enemies; through
 thy Name will we tread them under that
 rise up against us. For I will not trust in
 my Bow, neither shall my Sword save me;
 but thou wilt save us from our Enemies, and
 wilt put them to Shame that hate us.

Pf. 46. God is our Refuge and Strength, a very
 present Help in Trouble; therefore will we
 not fear, though the Earth be removed, and
 though the Mountains be carried into the
 Midst of the Sea: Though the Waters there-
 of roar and be troubled; though the Moun-
 tains shake with the Swelling thereof, *Selah.*
 There is a River, the Streams whereof shall
 make glad the City of God, the holy Place
 of the Tabernacles of the most High. God
 is in the Midst of her, she shall not be mo-
 ved; God shall help her, and that right early.
 The Heathen raged, the Kingdoms were mo-
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ved, he uttered his Voice, the Earth melted. The Lord of Hosts is with us, the God of *Jacob* is our Refuge. *Selah.* He maketh Wars to cease unto the End of the Earth, he breaketh the Bow, and cutteth the Spear in sunder, he burneth the Chariot in the Fire. The Lord of Hosts is with us, the God of *Jacob* is our Refuge, *Selah.*

O God, give us Help from Trouble, for *Pf. 108.* vain is the Help of Man. Through God we ^{12, 13.} shall do valiantly, for he it is that shall tread down our Enemies. Let God arise, let his ^{*Pf. 68. 1, 2.*} Enemies be scattered, let them also that hate him, flee before him. As Smoak is driven away, so drive them away: As Wax melteth before the Fire, so let the Wicked perish at the Presence of God: But let the Righteous be glad; let them rejoice before God, yea, let them exceedingly rejoice.

O Lord, make all the Wicked as Dung for *Pf. 83.* the Earth, who say, let us take to our selves ^{10, 12.—} the Houses of God in Possession. O my God, make them like a Wheel; as the Stubble before the Wind. As the Fire burneth the Wood, and as the Flame setteth the Mountains on Fire; so persecute them with thy Tempest, and make them afraid with thy Storm: Fill their Faces with Shame, that they may seek thy Name, O Lord: Let them be confounded and troubled for ever: Yea, let them be put to Shame, and perish; that Men may know that thou, whose Name alone is *J E H O V A H*, art the most High over all the Earth.

*A Prayer for divine Protection against
Enemies and Persecutors.*

- Pf. 18. 1, 2, 3. **O** Lord God Almighty, Lord of Hosts, my Strength, my Rock, my Fortress, and my Deliverer : My God, and my Strength, in whom I will trust, my Buckler, and the Horn of my Salvation, and my high Tower. I will call upon the Lord, who is worthy to be praised, so shall I be saved from mine Enemies. The Lord will be a Refuge for the oppressed ; a Refuge in Times of Trouble ; and they that know thy Name will put their Trust in thee.
- Pf. 9. 9, 10. Shew thy marvellous loving Kindness, O thou that savest by thy right Hand them which put their Trust in thee, from those that rise up against them. Keep me as the Apple of the Eye, hide me under the Shadow of thy Wings from the wicked that oppress me, from my deadly Enemies who compass me about. O my Lord and my God, in this Time of Trouble do thou hide me in thy
- Pf. 17. 7, 8, 9. Pavilion ; in the Secret of thy Tabernacle do thou hide me, and set me upon a Rock. For in thee, O Lord, do I put my Trust, let me never be ashamed ; deliver me in thy Righteousness : Bow down thine Ear to me, deliver me speedily : Be thou my strong Rock, and my Fortress for an House of Defence to save me.
- Pf. 31. 1, 2, 20, 21, 23. O how great is thy Goodness, which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee, before the Sons of Men ! Thou shalt hide them in the Secret of thy Presence from the Pride of Men ; thou shalt keep them se-

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cretly in a Pavilion from the Strife of Tongues.
O love the Lord, all ye his Saints, for the
Lord preserveth the Faithful, and plentifully
rewardeth the proud Doer. Let them be con- Pf. 35. 4.
founded and put to Shame that seek after my 5, 9, 10.
Soul: Let them be turned back, and brought
to Confusion, that devise my Hurt. Let them
be as Chaff before the Wind, and let the An-
gel of the Lord chase them: But let my Soul
be joyful in the Lord, and rejoice in his Sal-
vation; that all my Bones may say: Lord,
who is like unto thee, which deliverest the
Poor from him that is too strong for him,
yea the Poor and the Needy from him that
spoilcth him.

Let not the Foot of Pride come against Pf. 36. 12.
me, and let not the Hand of the Wicked re-
move me. For I am poor and needy, yet the Pf. 40. 17.
Lord thinketh upon me: Thou art my Help
and my Deliverer, make no tarrying, O my
God. Because of his Strength will I wait Pf. 59. 9,
upon thee; for God is my Defence. I shall Pf. 52. 8,
be like a green Olive-Tree in the House of 9.
God: I trust in the Mercy of God for ever
and ever. I will praise thee for ever, be-
cause thou hast done it: And I will wait on
thy Name, for it is good before thy Saints.
Let all those that seek thee, rejoice and be Pf. 70. 4.
glad in thee; and let such as love thy Salva-
tion, say continually: Let God be magnified!
For thou art my Hope, O Lord God; thou Pf. 71. 5,
art my Trust from my Youth. By thee have 6, 16, 20.
I been holden up from the Womb; thou art
he that took me out of my Mother's Bowels,
my Praise shall be continually of thee.

I will go in the Strength of the Lord God:
I will make mention of thy Righteousness,
even of thine only. Thou which hast shew-
ed me great and sore Troubles, shalt quicken

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me again, and shalt bring me up again from
 Pl. 73. 24. the Depths of the Earth. Thou shalt guide
 me with thy Counsel, and afterwards receive
 Pl. 86. 17. me to Glory. Shew me a Token for good,
 that they which hate me may see it, and be
 ashamed; because thou, Lord, hast holpen me,
 Pl. 89. 8, and comforted me. O Lord God of Hosts,
 9, 13, 14, who is a strong Lord like unto thee? Or to
 17, 18, thy Faithfulness round about thee? Thou ru-
 21, 22, lest the raging of the Sea, and when the
 33. Waves thereof arise, thou stillest them. Thou
 hast a mighty Arm; strong is thy Hand, and
 high is thy right Hand. Justice and Judg-
 ment are the Habitation of thy Throne;
 Mercy and Truth shall go before thy Face.

Thou art the Glory of my Strength, and in
 thy Favour my Horn shall be exalted: For
 the Lord is my Defence, and the holy One of
 Israel is my King. With me let thine Hand be
 established, and let thine Arm also strength-
 en me: Let not the Enemy exact upon me,
 nor the Son of Wickedness afflict me. Let
 thy loving Kindness not be taken from me,
 nor suffer thy Faithfulness to fail. *Amen.*

*A Prayer against Slanderers, with some com-
 fortable Sentences collected out of the Psalms.*

Mat. 23. 33. **O** Thou meek and patient Lord Jesus Christ;
 how hast thou been harassed in the Days
 of thy Flesh by the Pharisees, those Serpents
 and Generation of Vipers? And how art thou
 still blasphemed and insulted by all the profane
 and wicked sort of People, by false Prophets
 and Hereticks! How did the Devil, that old
 Serpent, bruise thy Heel in the Days of thy
 Flesh? And by how many malignant Stings
 does

does he go on to bruise it still in thy Members? For the *Dragon* goeth forth to make War with the Remnant of thy Seed. And there is still to this Day the same Enmity which was of old between thy Seed and the Seed of the Serpent. Therefore I know that I shall escape it no more than any of thy Children ever hath done. Rev. 12. 17.

It is true, this is not the least Cross of thy Followers, yet I am fully convinced that it is thy Rod, O Lord, permitted by thee to correct me for my Good. Therefore will I say with *David*, when he was under like Circumstances: *Let them curse, for the Lord hath bid- den them.* Thou wilt thereby try my Patience, and strengthen my Humility: Thou wilt exercise my Prayer, and plant in me a Spirit of Meekness and Lowliness. O Lord, deliver me from lying Tongues, or support me at least with sufficient Comfort out of thy holy Word. 2 Sam. 16. 11.

The First comfortable Consideration under the Insults of Liars and Slanderers is, that God is our Shield:

“ Thou, O Lord, art a Shield for me, my
“ Glory, and the Lifter up of mine Head.
“ Arise, O Lord, save me, O my God; for
“ thou hast smitten all mine Enemies upon
“ the Cheek-Bone: Thou hast broken the
“ Teeth of the Ungodly. *Pf. 3. 3, 7.*

The Second is, That God over-ruleth all:

“ O ye Sons of Men, how long will ye turn
“ my Glory into Shame? How long will ye
“ love Vanity, and seek after leasing? But
“ know that the Lord hath set apart him that
“ is godly, for himself: The Lord will hear
“ when I call unto him. *Pf. 4. 2, 3.*

The Third is, The Vengeance of God, which will at last overtake the Slanderers and the Enemies of the Faithful :

“ Thou shalt destroy them that speak leasing : The Lord will abhor the bloody and
 “ deceitful Man. For there is no Faithfulness in their Mouth, their inward Part is
 “ very Wickedness, their Throat is an open
 “ Sepulchre, they flatter with their Tongue.
 “ Destroy thou them, O God, let them fall
 “ by their own Counsels. But let all those
 “ that put their Trust in thee, rejoice ; let
 “ them ever shout for Joy, because thou defendest them : Let them also that love thy
 “ Name, be joyful in thee. For thou, Lord,
 “ wilt bless the Righteous, with Favour wilt
 “ thou compass him as with a Shield. *Pf. 5. 6, 7—12.*

The Fourth Comfort is, That Calumniators are often suddenly confounded :

“ Let all mine Enemies be ashamed and
 “ sore vexed : Let them return, and be ashamed suddenly. *Pf. 6. 10.*

The Fifth is, That they fall into their own Pit :

“ O Lord my God, in thee do I put my
 “ Trust, save me from all them that persecute me, and deliver me ; lest he tear my
 “ Soul like a Lion, renting it in Pieces, while
 “ there is none to deliver. Behold, he travaileth with Iniquity, and hath conceived
 “ Mischief, and brought forth Falshood. He
 “ made a Pit, and digged it, and is fallen in
 “ to the Ditch which he made. His Mischief
 “ shall

“ shall return upon his own Head, and his
“ violent Dealing shall come down upon his
“ own Pate. *Pf.* 7. 1, 2, 14, 15, 16.

The Sixth is, that God restrains Liars :

“ I will call upon the Lord; who is worthy
“ to be praised, so shall I be saved from mine
“ Enemies. In my Distress I called upon the
“ the Lord, and cried unto my God : He
“ heard my Voice out of his Temple, and my
“ Cry came before him, even into his Ears.
“ *Pf.* 18. 3, 6.

*The Seventh consists in the gracious Protection and
Defence of God :*

“ The Lord is my Light and my Salvation,
“ whom shall I fear? The Lord is the Strength
“ of my Life, of whom shall I be afraid?
“ When the Wicked, even my Enemies
“ and my Foes came upon me to eat up my
“ Flesh, they stumbled and fell. Though an
“ Host should encamp against me, my Heart
“ shall not fear: Though War should rise a-
“ gainst me, in this will I be confident. For
“ in the Time of Trouble he shall hide me in
“ his Pavilion, in the Secret of his Tabernacle
“ shall he hide me; he shall set me upon a
“ Rock. Teach me thy Way, O Lord, and
“ lead me in a plain Path, because of mine
“ Enemies. Deliver me not over unto the
“ Will of mine Enemies; for false Witnesses
“ are risen up against me, and such as breath
“ out Cruelty. I had fainted, unless I had be-
“ lieved to see the Goodness of the Lord in
“ the Land of the Living. Wait on the Lord;
“ be of good Courage, and he shall strengthen
A a 3 “ thine

" thine Heart: Wait, I say, on the Lord.

" *Pf.* 27. 1, 2, 3, 5, 11, 14.

" Keep me as the Apple of the Eye: Hide
 " me under the Shadow of thy Wings, from
 " the Wicked that oppress me, from my dead-
 " ly Enemies, who compass me about. *Pf.* 17.
 " 8, 9.

*The Eighth is, That God watcheth over us against
 evil Tongues :*

" I trusted in thee, O Lord: I said, thou
 " art my God. My Times are in thy Hand :
 " Deliver me from the Hand of mine Ene-
 " mies, and from them that persecute me.
 " Let the lying Lips be put to Silence, which
 " speak grievous Things proudly and con-
 " temptuously against the Righteous. O how
 " great is thy Goodness, which thou hast laid
 " up for them that fear thee; which thou
 " hast wrought for them that trust in thee,
 " before the Sons of Men! Thou shalt hide
 " them in the Secret of thy Presence, from
 " the Pride of Man; thou shalt keep them se-
 " cretly in a Pavilion from the Strife of
 " Tongues." *Pf.* 31. 14, 15, 18, 19, 20.

*The Ninth Consideration may be drawn from the
 Punishment inflicted on Slanderers :*

" Let them be as Chaff before the Wind,
 " and let the Angel of the Lord chase them :
 " Let their Way be dark and slippery, and
 " let the Angel of the Lord persecute them."
Pf. 35. 5, 6.

" Fret not thy self because of evil Doers,
 " neither be thou envious against the Workers
 " of Iniquity: For they shall soon be cut
 " down like the Grass, and wither as the
 " green

“ green Herb. The Wicked plotteth against
 “ the Just, and gnasheth upon him with his
 “ Teeth; but the Lord shall laugh at him,
 “ for he seeth that his Day is coming. The
 “ Wicked have drawn out the Sword, and
 “ have bent their Bow, to cast down the Poor
 “ and Needy, and to slay such as be of up-
 “ right Conversation. Their Sword shall en-
 “ ter into their own Heart, and their Bow
 “ shall be broken. The Wicked watcheth the
 “ Righteous, and seeketh to slay him; but
 “ the Lord will not leave him in his Hand,
 “ nor condemn him when he is judged. I
 “ have seen the Wicked in great Power, and
 “ spreading himself like a green Bay-tree: Yet
 “ he passed away, and lo, he was not: Yea,
 “ I sought him, but he could not be found.
 “ Ps. 37. 1, 2, 12, 15, 32, 26.

*The Tenth Consideration may be derived from the
 Conquest which we obtain by Patience:*

“ I am as a Man that heareth not, and in
 “ whose Mouth are no Reproofs. But mine
 “ Enemies are strong, and they that hate me
 “ wrongfully are multiplied. Ps. 38. 14.

“ Mine Eyes are towards the Lord; for he
 “ shall pluck my Feet out of the Net. Ps. 25.
 “ 15.

*The Eleventh Comfort springs from a Consideration,
 that a Christian ought to resign up his Concerns
 to God Almighty:*

“ Cast thy Burden upon the Lord, and he
 “ shall sustain thee: He shall never suffer the
 “ Righteous to be moved. But thou, O God,
 “ shalt bring them down into the Pit of De-
 “ struction. Bloody and deceitful Men shall not

“ live out half their Days ; but I will trust in
 “ thee. *Pf.* 55. 22, 23.

*The Twelfth Comfort is, that a Christian's Victory
 is in Prayer and the Praise of God, who fights
 himself against Slanderers :*

“ Be merciful unto me, O God, be merci-
 “ ful unto me, for my Soul trusteth in thee ;
 “ yea, in the Shadow of thy Wings will I
 “ make my Refuge, until these Calamities be
 “ overpast. I will cry unto God the most High,
 “ unto God that performeth all Things for
 “ me. He shall send from Heaven, and save
 “ me from the Reproach of him that would
 “ swallow me up, *Selah.* God shall send forth
 “ his Mercy and his Truth. My Soul is among
 “ Lions, and I lie even among them that are
 “ set on Fire, even the Sons of Men, whose
 “ Teeth are Spears and Arrows, and their
 “ Tongue a sharp Sword. Be thou exalted, O
 “ God, above the Heavens ; let thy Glory be
 “ above all the Earth. They have prepared a
 “ Net for my Steps, my Soul is bowed down :
 “ They have digged a Pit before me, into
 “ the midst whereof they are fallen them-
 “ selves, *Selah.* My Heart is fixed, O God,
 “ my Heart is fixed ; I will sing and give
 “ Praise. Awake up my Glory, awake Psal-
 “ tery and Harp ; I my self will awake early.
 “ I will praise thee, O Lord, among the People,
 “ I will sing unto thee among the Nations.
 “ For thy Mercy is great unto the Heavens,
 “ and thy Truth unto the Clouds. Be thou
 “ exalted, O God, above the Heavens, let
 “ thy Glory be above all the Earth. *Pf.* 57.

The Thirteenth Comfort can be derived from the Contempt and Baseness of Slanderers, being compared in Scripture to the Devil's Hunters, and Hunting-Dogs :

“ Hide me, O God, from the secret Counsel
“ of the Wicked, from the Insurrection of
“ the Workers of Iniquity; who whet their
“ Tongue like a Sword, and bend their Bows
“ to shoot their Arrows, even bitter Words.
“ That they may shoot in secret at the perfect, suddenly do they shoot at him, and fear
“ not. But God shall shoot at them with an
“ Arrow, suddenly shall they be wounded.
“ So they shall make their own Tongue to fall
“ upon themselves; all that see them shall flee
“ away. *Pf. 64. 2, 3, 4, 7, 8.*

“ Dogs have compassed me. *Pf. 22. 16.*

The Fourteenth Comfort is, that God upholds us against lying Tongues :

“ Mine Enemies speak against me, and they
“ that lay wait for my Soul, take Counsel together, saying: God hath forsaken him,
“ persecute and take him, for there is none to deliver him. I will go in the Strength of
“ the Lord God; I will make mention of thy
“ Righteousness, even of thine only. O God,
“ thou hast taught me from my Youth, and
“ hitherto have I declared thy wondrous
“ Works. Now also, when I am old and
“ grey-headed, O God, forsake me not, until
“ I have shewed thy Strength unto this Generation, and thy Power to every one that is
“ to come. Thou which hast shewed me
“ great and sore Troubles, shalt quicken me
“ again, and shalt bring me up again from the
“ Depths

“ Depths of the Earth. Thou shalt increase
 “ my Greatness, and comfort me on every
 “ Side. *Pf.* 71. 10, 11, 16, 18, 20, 21.

*The Fifteenth is, that God covers us under his
 Shadow from the Darts of evil Tongues :*

“ I will lift up mine Eyes unto the Hills from
 “ whence cometh my Help. My Help cometh
 “ from the Lord, which made Heaven and
 “ Earth. He will not suffer thy Foot to be
 “ moved: He that keepeth thee will not
 “ slumber. Behold, he that keepeth *Israel* shall
 “ neither slumber nor sleep. The Lord is thy
 “ Keeper, the Lord is thy Shade upon thy
 “ Right Hand. The Sun shall not smite thee
 “ by Day, nor the Moon by Night. The
 “ Lord shall preserve thee from all Evil; he
 “ shall preserve thy Soul. The Lord shall
 “ preserve thy going out, and thy coming in,
 “ from this Time forth, and even for ever-
 “ more. *Pf.* 121.

*The Sixteenth is, that God preserveth us from the
 subtil Devices of lying Tongues :*

“ Deliver me, O Lord, from the evil Man;
 “ preserve me from the violent Man, which
 “ imagine Mischief in their Heart; continu-
 “ ally are they gathered together for War.
 “ They have sharpened their Tongues like a
 “ Serpent; Adders Poison is under their Lips.
 “ *Selah.* Keep me, O Lord, from the Hands
 “ of the Wicked, preserve me from the vio-
 “ lent Man, who have purposed to overthrow
 “ my Goings. The Proud have laid a Snare
 “ for me, and Cords, they have spread a Net
 “ by the Way-side; they have set Gins for
 “ me. *Selah.* I said unto the Lord, thou art
 “ my

" my God, hear the Voice of my Supplication, O Lord. O God the Lord, the Strength of my Salvation ; thou hast covered my Head in the Day of Battle. Grant not, O Lord, the Desires of the Wicked ; further not his wicked Device, lest they exalt themselves. *Selah.* Ps. 140. 1, 8.

The Seventeenth is, that lying Tongues shall never prosper :

" As for the Head of those that compass me about, let the Mischief of their own Lips cover them. Let burning Coals fall upon them ; let them be cast into the Fire, into deep Pits, that they rise not up again. Let not an evil Speaker be established in the Earth ; Evil shall hunt the violent Man to overthrow him. I know that the Lord will maintain the Cause of the Afflicted, and the Right of the Poor. Surely the Righteous shall give Thanks unto thy Name, the Upright shall dwell in thy Presence. Ps. 140. 9, 13.

The Eighteenth Comfort is, that God alone knoweth us when we are persecuted by evil Tongues :

" I cried unto the Lord with my Voice : With my Voice unto the Lord did I make my Supplication. I poured out my Complaint before him, I shewed before him my Trouble. When my Spirit was overwhelmed within me, then thou knewest my Path : In the Way wherein I walked, have they privily laid a Snare for me. I looked on my Right Hand, and beheld, but there was no Man that would know me ; Refuge failed me, no Man cared for my Soul. I cried unto thee, O Lord ; I said, thou art my
" Re-

" Refuge, and my Portion in the Land of the
 " living. Attend unto my Cry; for I am
 " brought very low: Deliver me from my
 " Persecutors; for they are stronger than I.
 " Bring my Soul out of Prison, that I may
 " praise thy Name: The Righteous shall com-
 " pass me about; for thou shalt deal bounti-
 " fully with me, *Amen.* Ps. 142.

[How we may, after the Example of CHRIST,
 and of all other Saints, overcome slandering and
 lying Tongues, see in the 17th Chapter of the
 Ild Book of True Christianity, Vol. I.]

A Prayer in Time of War against the Turks.

LORD God Almighty, thou strong, in-
 vincible King of all Kings, and Lord of
 all Lords, who hast declared, that not one
 Sparrow shall fall on the Ground without our
 Father: Thou makest Wars to cease unto the
 End of the Earth; thou breakest the Bow,
 and cuttest the Spear in sunder; thou burnest
 the Chariot in the Fire: Be thou our Help,
 our Strength and our Defence, our Rock and
 our Fortrefs; do thou deliver us, and all our
 Fellow-Christians, from the Cruelty of the
Turks, and of all our Enemies that thirst after
 Blood.

Forsake not thine Inheritance which is called
 by the holy Name of *Christ*: Let thy Glory be
 magnified on High, and in all the World, by
 giving Peace on Earth, and good Will unto
 Men. Let not Churches and Schools be de-
 stroyed, nor Countries and People laid waste,
 where thy Honour dwelleth. Give unto all
 Christian Magistrates and Subjects constant
 Peace

Peace and Unity. Let Mercy and Truth in our Country meet together, and Righteousness and Peace kiss each other; let Truth spring out of the Earth, and Righteousness look down from Heaven. Ps. 85. 9,
10, 11.

Surely, thy Salvation is nigh unto them that fear thee, that Glory may dwell in our Land; that our Land may yield her Increase, that Righteousness may go before thee, and set us in thy Way of thy Steps. Give thy holy Angels charge over us, to encamp round about our Country, our Bodies, our Honour and Substance: Be thou a Wall of Fire about us, and defend us, that we may not fall by the Enemy's Sword, but be safely kept under the Shadow of thy Wings.

Grant us that we may not trust in Chariots Ps. 20. 8. or Horses; but remember the Name of the Lord our God, which is a strong Tower, to Prov. 18. which the Righteous runneth, and is safe. In- 10.spire us with Courage and Valour against our Enemies: Gird us with thy Strength; for by Ps. 18. 29, thee we can run through a Troop, and by 30, &c. our God we can leap over a Wall; for thou art a Buckler to all those that trust in thee. Gird us, Lord, with Strength, and teach our Hands to war: Give us the Shield of thy Salvation, and let thy Right Hand hold it up. Thou canst endue us with Courage, and vanquish those that rise up against us.

Thou canst give us the Necks of our Enemies, and destroy them that hate us; thou canst beat them small as the Dust before the Wind, and cast them out as the Dirt in the Streets. Give us to be strong in thee, and in Eph. 10. the Power of thy Might. Do thou silence those that delight in War, by frustrating their wicked Devices, and turning their Prudence into Folly. For thou art more glorious and ex-

Pl. 76. 4. excellent than the Mountains of Prey. The
5. stout-hearted are spoiled, they have slept their
Sleep, and none of the Men of Might have
found their Hands.

Verse 6. At thy Rebuke, O God of *Jacob*, both the
Chariot and Horse are cast into a dead Sleep.

Verse 7. Thou, even thou art to be feared, and who
may stand in thy Sight when once thou art
angry? Thou didst cause Judgment to be

Verse 8. heard from Heaven, the Earth feared, and
Verse 9. was still, when God arose to Judgment, to
save all the Meek of the Earth. Surely, the

Verse 10. Wrath of Man shall praise thee; the Re-
mainder of Wrath shalt thou restrain. Thou
shalt cut off the Spirit of Princes; thou art
terrible to the Kings of the Earth.

Psal. 74. O God, how long shall the Adversary re-
10, 12, proach? Shall the Enemy blaspheme thy Name

15, 17, for ever? Thou art our King of old, working

20, 24, Salvation in the midst of the Earth. Thou
23, didst divide the Sea by thy Strength: Thou

breakest the Head of the Dragons in the Wa-
ter. Thou didst break the Head of Leviathan

in Pieces, and gavest him to be Meat to the
People inhabiting the Wilderness. Thou hast

set all the Borders of the Earth. Remember
this, that the Enemy hath reproached, O

Lord; and that the foolish People have blas-
phemed thy Name. O deliver not the Soul

Verse 19. of thy Turtle-Dove unto the Multitude of the
Wicked; forget not the Congregation of thy

Poor for ever. O let not the Oppressed re-
turn ashamed; but let the Poor and Needy

praise thy Name.

Verse 22. Arise, O God, plead thine own Cause; re-
member how the foolish Man reproacheth thee

daily. Forget not the Voice of thine En-
emies. Overthrow their Power wherein they

trust, as thou didst *Pharaoh's*; let them flee
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like *Sizera*; let Fear and Terror fall upon them, as thou didst upon the *Midianites* of old; smite them with Blindness, as the *Syrians* in the Days of *Elisha*: Let them be as *Ps. 35. 5.* Chaff before the Wind, and let thine Angel chase them. Do thou defend our Borders; *Ps. 68. 2.* and as Smoak is driven away, so drive our Enemies away from our Country: As Wax melteth before the Fire, so let the Wicked perish at thy Presence. Let us sing joyfully: The Right Hand of the Lord is exalted; the *Ps. 118.* Right Hand of the Lord doth valiantly. Let *16.* all our Enemies be ashamed and sore vexed: *Ps. 6. 10.* Let them return, and be ashamed suddenly.

A Prayer in Time of Scarcity.

Almighty, Gracious, Bountiful God, Creator of Heaven and Earth! Thou hear- *Ps. 65. 2.* est Prayer, unto thee therefore all Flesh cometh. We have justly deserved this Famine *Ps. 107.* which thou hast sent upon us; for thou turn- *34.* est even a fruitful Land into Barrenness, for the *Isa. 12. 4.* Wickedness of them that dwell therein. Our Iniquities, O Lord, prevail against us; but do thou purge away our Transgressions. By *Ps. 65. 5.* terrible Things in Righteousness will thou answer us, O God of our Salvation, who art the Confidence of all the Ends of the Earth, and of them that are a-far off upon the Sea. O Lord, do thou open thy almighty and *Ps. 145.* merciful Hand, and satisfy the Desire of every *16.* living Thing. Thou canst call that which is not, into a Being, to the Praise of thy holy Name, and of thy most bountiful Grace: For *Ps. 65. 9,* thy River, O God, is full of Water. Do *10, 11, 8.* thou

thou visit the Earth, and water it, and enrich it greatly: Do thou prepare us Corn, when thou hast so provided for it: Do thou water the Ridges thereof abundantly; settle thou the Furrows thereof, make it soft with Showers, and bless the springing thereof. Do thou crown the Year with thy Goodness, and let thy Paths drop Fatness; and make thou the Outgoings of the Morning and Evening to rejoice.

Pf. 147.5,
8, 9.

For thou, O Lord our God art great, and of great Power; thine Understanding is infinite. Thou coverest the Heaven with Clouds, and preparest Rain for the Earth, that Grass may grow upon the Mountains. Thou givest to the Beast his Food, and to the young Ravens which cry. O Lord, thou helpest both Men and Cattle: Thou sendest the Springs into the Valleys, which run among the Hills: They give Drink to every Beast of the Field: By them shall the Fowls of the Heaven have their Habitation, which sing among the Branches.

Pf. 104.
10, 11,
&c.

Thou waterest the Hills from thy Chambers; the Earth is satisfied with the Fruit of thy Works. Thou causest the Grass to grow for the Cattle, and Herb for the Service of Man; that thou mayest bring forth Fruit out of the Earth, and Wine that maketh glad the Heart of Man, and Oil to make his Face to shine, and Bread which strengtheneth Man's Heart. O Lord, how manifold are thy Works! In Wisdom hast thou made them all, the Earth is full of thy Riches. Do thou open, O Lord, the Windows of Heaven, and pour down thy Blessing plentifully.

O kind and merciful Lord Jesus Christ, ^{Mark 8.}
 thou didst break Five Loaves among Five ^{19, 20.}
 Thousand, and Twelve Baskets full of Frag-
 ments were taken up: And again, Seven
 Loaves didst thou dispense among Four Thou-
 sand; when seven Baskets of Fragments were
 gathered up again. O do now also bestow a
 Portion upon the Hungry, for thine Hand is
 not shortned. The Eyes of all wait upon ^{Pf. 145;}
 thee, do thou give them their Meat in due Sea- ^{15.}
 son. When thou givest them, they gather;
 when thou openest thine Hand, they are fil-
 led with Good. When thou hidest thy Face, ^{Pf. 104.}
 they are troubled; when thou takest away their ^{28, 29, 30.}
 Breath, they die, and return to their Dust.
 Thou sendest forth thy Spirit, they are crea-
 ted; and thou renewest the Face of the Earth.

Therefore, O Lord, feed and satiate us
 with thy living Power, and the true Bread
 come down from Heaven. For Man shall not ^{Mat. 4. 4.}
 live by Bread alone, but by every Word that
 proceedeth out of thy Mouth. Take not a-
 way thy Blessing from the Bread, but encrease
 it under our Hands, as thou didst of old,
 when *Twenty* small Loaves of Barley did feed ^{2 Kings 4.}
 an Hundred Men. Do thou give Food to ^{42.}
 them that are hungry, and comfort those
 that are afflicted with Want; for thou feed- ^{Mat. 8.}
 est even the Fowls of the Air, who neither ^{26.}
 sow nor reap, nor gather into Barns. Give
 Patience, O Lord, to those whom thy Hand
 hath visited, and keep 'em both from mur-
 muring at thy wise Disposal, and from de-
 spairing of thy Almighty Help. Support them
 by thy gracious Providence, as thou didst the
 Widow at *Zarephath*, whose Meal did not ^{1 Kings}
 waste until the Day that the Lord did send ^{17. 16.}
 Rain upon the Earth.

Do thou also feed our Souls with thy divine Word, and let it be sweeter unto us than Honey and the Honey-Comb. Give us a Hunger after thy Righteousness, and nourish up our Souls into Life everlasting, that we may eat and drink at thy Table in thy Kingdom, beholding thy Face in Righteousness, and being satisfied, when we awake with thy Likeness.

A Prayer in Time of great Tempest and Thunder.

O Eternal God, merciful and loving Father, who art mighty, dreadful and glorious, when thy powerful Voice is heard in the Clouds: We weak and fearful Creatures do acknowledge thy Might, and thy great and glorious Power. Thou movest the Earth that it shaketh and trembleth; the Foundations also of the Hills move and are shaken. At the Brightness that is before thee, thy thick Clouds pass; the Lord also thundreth in the Heavens, and the Highest giveth his Voice.

Thy Lightnings enlighten the World; the Earth seeth and trembleth. The Hills melt like Wax at the Presence of the Lord; at the Presence of the Lord of the whole Earth; at thy Rebuke, O Lord, at the Blast of the Breath of thy Nostrils.

We see and hear, O Lord, thy Power in the Clouds: Strong is thine Arm, and high is thy right Hand. We have Reason to fear thee, and to be afraid of thy Might and Anger, on one Hand; and on the other, of our Sin and Corruption, whereby we have provoked thy Wrath against us. But whither shall

shall we flee from this thy dreadful Presence, but to thy fatherly Love and Mercy, which in Christ Jesus; thy dear Son, is ready to help us. O Lord our God, who art the Father of all Mercy, and the God of all Comfort, rebuke us not in thine Anger, neither chasten us in thy hot Displeasure. Ps. 6. 1.

Protect our Houses and Habitations from the Fire of thy Lightnings, and do not suffer the Thunders to break and destroy them. Be thou with us in Trouble, and preserve us from a sudden evil' Death. Do thou keep us firm and stedfast in Faith, and establish us in a filial Reliance upon thy Grace and Mercy. Do thou cover with thine Almighty Hand our Bodies and our Life, our Houses and Dwelling-Places, our Cattle and the Fruits in the Field, and all thou hast bestowed upon us. Guard us and our Land from Hail-Stones and destructive Inundations.

Hide us under the Shadow of thy Wings, till thy Anger be past over. Thou makest the Creature thy *Weapon* for the Revenge of thine Enemies: Fire and Hail, Snow and Vapour, Thunder and Lightning, Water and stormy Winds, must fulfil thy Word; but be thou merciful unto us, and save us. Who is so great a God as thou our God? Thou art the God that doth *Wonders*. Thy Way is in the Sea, and thy Path in the great Waters, and thy Footsteps are not known. Let us behold again thy fatherly Heart, through the mighty and holy Name of Jesus Christ; unto whom, with thee, and with the Holy Ghost, be all Honour, Praise, and Glory, now and for ever and evermore. *Amen.* Wis. 5. 17.
Ps. 148. 8.
Verse 19.
Ps. 77. 14, 19.

A Thanksgiving after a Tempest.

ETernal and Almighty God, merciful and loving Father, we thy weak and timorous Creatures have heard and seen thy great Might, and thy glorious Power manifested in the Clouds. We have Reason to honour and fear thy great and marvellous Name, and to stand in awe of thy Wrath and Indignation. We have known, that thou art not only an Almighty God, but also a gracious Father, abounding in Goodness and Mercy.

We thank thee that thou hast heard our Prayer in this Time of Trouble; and hast been mindful of Mercy in the Midst of thy just Anger. Thou hast remembered us, as thou didst *Noah* in the Ark, when all the Earth was overwhelmed with terrible Floods. Nay, thou hast taken us into thine Ark, and kept us safe under thy Protection. Thou hast been with us in our Distress, and saved us from Ruin, as thou didst thy Disciples, when the Ship was covered with Waves. Thou hast mercifully preserved us from the dreadful Lightnings, and hast fulfilled on us thy Promise: *When thou passest through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee: When thou walkest through the Fire, thou shalt not be burnt; neither shall the Flame kindle upon thee.* Thou hast sustained our Faith by thy powerful Hand, as thou didst *Peter*, when he walked upon the Sea, and was ready to sink.

It is thy Almighty and gracious Protection whereby our Lives and Bodies, our Houses and Habitations, and whatever we have, hath been preserved. Thou hast been our Help and Refuge, when Men were not able to suc-

cour

Mat. 8.

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Isa. 43. 2.

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Mat. 14.

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cour us : And having now lifted up again the Light of thy Countenance, we give Honour and Praise to thy holy, glorious, and wonderful Name ; and pray that these our unworthy Thanks be made acceptable unto thee in the Merits of Christ, that sublime and most sacred Altar on which they are offered.

Give us also Grace never to forget this thine Almighty Protection, but to improve it into a Sense of unfeigned Repentance, and a sound Practice of Piety attending it. Let thy mighty Voice, which hath shaken the Earth, be unto us a constant Remembrance of the Day of Judgment, wherein the *Heavens* shall pass away with great Noise, and the Earth, and the Works therein, shall be burnt up: Grant that we may look for and hasten unto the Coming of this Day, and in all holy Conversation wait for our Lord Jesus Christ and his approaching Glory : Unto whom be Honour and Praise, Power and Glory, for ever and ever. *Amen.*

² Pet.
10. 3.

A Prayer for Comfort in Poverty.

Merciful, gracious God and loving Father : Thou hast been pleased to visit me with Want and Poverty, and thereby to promote my spiritual Good and Welfare. Give me Patience to bear it with Christian Submission, and enable me, by thy Grace, to resign my self obediently unto thy holy Will : For all cometh from thee, Prosperity and Adversity, Riches and Poverty, Life and Death : Thou makest rich, and makest poor, thou bringest low, and thou liftest up.

¹ Sam. 2.
7.

But then be thou also pleased to shew me Ways and Means, how I may with Quietness work, and honestly gain my own Bread, that both my self and those with whom I am intrusted, may be maintained. Do thou bestow thy Blessing upon my Labour, and let me partake of thy Promise: *Thou shalt eat the Labour of thine Hands.* Let me, and them that belong to me, be fed by thy good and bountiful Hand, and make me consider the Fowls of the Air, which neither sow nor reap, and yet are fed by thy Fatherly Goodness. Thou cloathest the Lillies of the Field, and adornest them yearly; nay, thou givest every one a new Body, according to its Kind: Why should I then despair of thy Care over me, since thou knowest that we have need of all this?

Mat. 6.
26, 28,
33.

But above all things, teach me to seek first thy Kingdom, and thy Righteousness, that in this Order all these things, according to thy Promise, may be added unto me. And seeing I am to have but little Comfort on Earth; (for none is a Friend to the Poor) be thou my everlasting Comfort, who art the only Refuge and Strength of the Poor and Needy. Restrain me by thy Fear from unlawful and evil Means, to which I might be tempted by Want and Poverty, and make me the more firmly rely on thy Goodness and Mercy. Grant that in this my dejected Condition, I may learn to practise Humility and Meekness, Patience and Prayer, Hope and Resignation. Let me prove burthensome unto none, but do thou raise for me free and chearful Benefactors, such as thou lovest, and who are Vessels of thy Grace and Mercy.

O loving God, a poor Man is as a Stranger upon Earth, whom every one casts away with-

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out Care and Concern. But grant that this Word may be my Comfort: *The Lord loveth the Stranger, in giving him Food and Raiment.* Deut. 10. 18.
 And this: *He raiseth up the Poor out of the Dust, and lifteth up the Beggar from the Dunghil.* 1 Sam. 2. 8.
 Thou hast ordained it thus, that Poor and Rich shall be together, and thou hast made them all. Prov. 22. 2.
 Do thou therefore receive me into thy fatherly Care, and guard me from the Violence of the Oppressor. Let me remember, that a little with the Fear of the Lord, is better than great Treasure attended with Trouble. Prov. 15. 16.

And O! that the Instruction given by old Tobias to his Son, may sink into my Heart: *Fear not, my Son, that we are made poor; for thou hast much Wealth, if thou fear God, and depart from all Sin, and do that which is pleasing in his Sight.* Tob. 4. 21.
 Let me also duly ponder what David saith: *A little that a righteous Man hath, is better than the Riches of many wicked.* Ps. 37. 16, 25.
I have been young, and now am old: Yet have I not seen the Righteous forsaken, nor his Seed begging Bread. Let this compose my Mind under the Difficulties of this Life: For truly a little with Righteousness is better than a great deal with Injustice. *Godliness with Contentment is great Gain; for we brought nothing into this World, and it is certain, we can carry nothing out.* Tim. 6. 6.

Grant that I may find a lively Comfort in these and the like Sentences, and make me more concerned for the eternal Riches of the World to come, than such as pass away with this Time. As for the things of this Life, let me relie on thy Promise, that thou wilt allot me a Portion convenient for me, according to the Doctrine of the wise Man: *Trust in the Lord, and abide in thy Labour; for it is an easie thing in the Sight of the Lord to make a poor Man rich.* Prov. 30. 8
 Above all things, make me Ecclus. 11. 21.

- consider the Pattern set me by my Redeemer
 Mat. 8. Jesus Christ, who *had not where to lay his*
 20. *Head, when yet the Foxes have Holes, and the*
Birds of the Air have Nests.
- Pf. 16. 3. "Thou, O Lord, art the Portion of mine
 "Inheritance, and of my Cup, thou main-
 Pf. 4. 7. "tainest my Lot. Thou puttest Gladness in
 "my Heart, more than in the Time that
 Pf. 40. 17. "their Corn and their Wine encreaseth. I
 "am poor and needy, yet the Lord thinketh
 Pf. 27. 13. "upon me: I had fainted, unless I had belie-
 "ved to see the Goodness of the Lord in
 Pf. 31. 24. "the Land of the Living. Be of good Cou-
 "rage, and he shall strengthen your Heart,
 "all ye that hope in the Lord.

*A Prayer for those that are persecuted, or
 exiled for the Confession of the Truth.*

- Pf. 65. 5. **F**Aithful God, thou only Help and Refuge
 of them that are forsaken: O God of
 our Salvation, who art the Confidence of all
 the Ends of the Earth, and of them that
 Pf. 90. 1. are afar off upon the Sea. Thou hast been
 2. our Dwelling-Place in all Generations; before
 the Mountains were brought forth, or ever
 thou hadst formed the Earth and the World,
 even from everlasting to everlasting thou
 art God.

Have thou pity on us in this our distressed
 Condition, and help us. Behold, the World
 will no where suffer us; we are hated and
 persecuted, and have no certain Dwelling-
 Place upon Earth. The Word of our Lord
 Jesus Christ is accomplished in his Members:
 Mat. 10. Behold, I send you forth as Sheep in the Midst of
 26, 22. Wolves; ye shall be hated of all Nations for my
 Name's

Name's Sake ; but he that endureth to the End, Mat. 24.
shall be saved. O give us, merciful Father, 9, 13.
 the Spirit of Patience and of an unshaken
 Perseverance. And because thy dear Son hath
 commanded us to *flee into another City when* Mat. 10.
they persecute us in one ; we comfortably hope, 23.
 that by Virtue of these Words thou wilt pro-
 vide for us a Place of Safety, and support
 us in our Flight with thy gracious Presence,
 as thou didst the Child *JESUS*, when in
 the very Morning of his Life he was banish-
 ed by a destroying *Herod* ; and as thou didst Mat. 2. 13.
 comfort the Patriarch *Jaacob*, when he met Gen. 32.
 the Angels of God, and was protected by 1, 2.
 thy powerful Host.

O Lord Jesus Christ, let thy own Exam-
 ple be our Comfort, and thy Word our Sup-
 port : *If the World hate you, ye know that it* John 15.
hated me, before it hated you : The Disciple is 18.
not above his Master, nor the Servant above his Mat. 10.
Lord : I have chosen you out of the World, there- 24.
fore the World hateth you. John 15.
 19.

Seeing then that all those that will live
 godly in Christ Jesus, shall suffer Persecution ; 2 Tim. 3.
 we beseech thee, to give us Grace and Pati- 12.
 ence willingly to take up our Cross, and to
 set before us the Life of thy Apostles, as a
 perfect Pattern of Patience and Resignation :
 " They were set forth as the last of all, as 1 Cor. 4.
 " it were appointed to Death : They were 9, 11, 12,
 " made a Spectacle unto the World, and to 13.
 " Angels, and to Men : They did both hun-
 " ger and thirst, and were naked, and buf-
 " feted, and had no certain Dwelling-Place :
 " Being reviled, they blessed ; being perse-
 " cuted, they suffer'd it ; being defamed, they
 " contreated : They were made as the Filth
 " of the World, and as the Off-scouring of
 " all things.

O Lord Jesus Christ, grant that in the Midst of Sufferings we may remember those sweet Promises which thou hast bestowed on true Believers: "Blessed are they which are
 Mar. 5. 10, 11, 12. "persecuted for Righteousness Sake; for theirs is the Kingdom of Heaven. Blessed are ye when Men shall revile you, and persecute you, and shall say all Manner of Evil against you, falsely, for my Sake. Rejoice, and be exceeding glad; for great is your Reward in Heaven; for so persecuted they the Prophets which were before you.

O Lord our God, let the Word of thy Apostle be also our Support and Comfort: *We are persecuted, but not forsaken.* And again: *We must through much Tribulation enter into the Kingdom of God.*

2 Cor. 4.
9.
Acts 14.
22.

Grant that we may readily take up the Cross here, and undauntedly bear the Reproach which generally attends the Confession of thy Truth: Nay, enable us, by thy Grace, even to rejoice at the Fellowship of thy Sufferings, that we may also be glad with exceeding Joy when thy Glory shall be revealed. Thy Word hath declared us *Happy*, even then when we are reproached for the Name of Christ; for the Spirit of Glory, and of God, resteth upon us: On their Part he is evil spoken of, but on our Part he is glorified.

Phil. 3. 10.
1 Pet. 4.
14.

And how eminent a Comfort must it afford to all the Confessors of thy Truth, when they are assured, that he who toucheth them, toucheth the very Apple of thine Eye. Grant therefore, O merciful Lord, that also we, who are thy Pilgrims, afflicted, and destitute, and tossed about in Exile, be kept as the Apple of thy Eye, and be hid under the Shadow of thy Wings. Be thou with us in all our Ways, conduct us through all Dangers, and pro-

Zech. 2.
8.

Ps. 17. 8.

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provide for us, wherever we are; for the Earth is thine, O Lord, and the Fulness thereof; the World, and they that dwell therein. And as thy Mercy is great unto the Heavens, Ps. 57. 10. and thy Truth unto the Clouds; so we beseech thee to extend also to us thy loving Kindness, and to cover us with thy Hand. Thou tellest our Wandrings, and puttest our Tears into thy Bottle: Are they not in thy Book?

“ O happy is he that hath the God of Jacob for his Help; whose Hope is in the Lord his God: Which made Heaven and Earth, the Sea, and all that is therein; which keepeth Truth for ever; which executeth Judgment for the Oppressed; which giveth Food to the Hungry. The Lord looseth the Prisoners; the Lord openeth the Eyes of the Blind; the Lord raiseth them that are bowed down; the Lord loveth the Righteous: The Lord preserveth the Stranger; he relieveth the Fatherless and Widow, but the Way of the Wicked he turneth upside down. The Lord shall reign for ever, thy God, O Zion, unto all Generations. Praise ye the Lord. Amen.

The End of the Third Part.



T H E



THE Garden of Paradise.

PART IV.

*Containing Praises and Thanksgivings,
and other pious Breathings, for the
various Benefits received from God.*

Ma. 6. 3.
Exod. 15.
2.



• • • HOLY, holy, holy is the Lord of
Hosts, the whole Earth is full
of his Glory. The Lord is my
Strength and Song, and he is be-
come my Salvation: He is my
God, and I will prepare him an Habitation;
my Father's God, and I will exalt him. Who
is like unto thee, O Lord, amongst the Gods?
Verse 11. Who is like thee, glorious in Holiness, fearful
in Praises, doing Wonders? Thou art worthy,
Rev. 4. O Lord, to receive Glory, and Honour, and
11. Power; for thou hast created all Things,
and for thy Pleasure they are, and were cre-
ated.

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Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing; nay, every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, give Blessing, and Honour, and Glory, and Power, unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. *Amen.*

(Concerning the Usefulness and Virtue of Hymns, and of the Praises of God, see Chap. 41, 42, and 43, in the Ild Book of True Christianity.)

A Praise of God's Omnipotence and Mercifulness.

I Will sing of the Mercies of the Lord for ever; with my Mouth will I make known thy Faithfulness to all Generations. For I have said, Mercy shall be built up for ever; thy Faithfulness shalt thou establish in the very Heavens. The Heavens shall praise thy Wonders, O Lord, thy Faithfulness also in the Congregation of the Saints. For who in the Heaven can be compared unto the Lord, and who among the Sons of the Mighty can be likened unto him? Pf. 89. 1, 2, 5, 6, 7, 8, 9.

God is greatly to be feared in the Assembly of the Saints; and to be had in Reverence of all them that are about him. O Lord God of Hosts, who is a strong Lord like unto thee; or to thy Faithfulness round about thee? Thou rulest the Raging of the Sea; when the Waves thereof arise, thou stillest them. The Heavens are thine, the Earth also is thine: As for the World, and the Fulness thereof, thou hast Ver. 11, 12, 13, &c.

thou hast founded them. The *North* and the *South*, thou hast created them: *Tabor* and *Hermion* shall rejoice in thy Name. Thou hast a mighty Arm; strong is thy Hand, and high is thy Right Hand. Justice and Judgment are the Habitation of thy Throne: Mercy and Truth shall go before thy Face. Blessed is the People that know the joyful Sound; they shall walk, O Lord, in the Light of thy Countenance: In thy Name shall they rejoice all the Day, and in thy Righteousness shall they be exalted. For thou art the Glory of their Strength; and in thy Favour our Horn shall be exalted: For the Lord is our Defence, and the holy one of *Israel* is our King.

Pf. 74.
12, 13,
&c.

God is my King of Old, working Salvation in the midst of the Earth: Thou didst divide the Sea by thy Strength; thou brakest the Heads of Dragons in the Waters. Thou didst cleave the Fountain and the Flood; thou driedst up mighty Rivers. The Day is thine, the Night also is thine; thou hast prepared the Light and the Sun. Thou hast set all the Borders of the Earth; thou hast made Summer and Winter. The Flouds have lifted up, O Lord, the Flouds have lifted up their Voice, the Flouds lift up their Waves. The Lord on High is mightier than the Noise of many Waters; yea, than the mighty Waves of the Sea.

Pf. 93.
3, 4.

O come, let us sing unto the Lord; let us make a joyful Shout to the Rock of our Salvation: Let us come before his Presence with Thanksgiving, and make a joyful Shout unto him with Psalms. For the Lord is a great God, and a great King above all Gods. In his Hand are the deep Places of the Earth; the Strength of the Hills is his also. The Sea is his, and he made it, and his Hands formed the

Pf. 95. 1,
&c.

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the dry Land. O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God, and we are the People of his Pasture, and the Sheep of his Hand.

Sing unto the Lord a new Song; sing unto the Lord all the Earth. Sing unto the Lord, bless his Name; shew forth his Salvation from Day to Day. Declare his Glory among the Heathen, his Wonders among all People. For the Lord is great, and greatly to be praised; he is to be feared above all Gods. For all the Gods of the Nations are Idols; but the Lord made the Heavens. Honour and Majesty are before him; Strength and Beauty are in his Sanctuary. Give unto the Lord, O ye Kindreds of the People, give unto the Lord Glory and Strength. Give unto the Lord the Glory due unto his Name; bring an Offering, and come into his Courts. O worship the Lord in the Beauty of Holiness; fear before him all the Earth.

The Hills melted like Wax at the Presence of the Lord; at the Presence of the Lord of the whole Earth. The Heavens declare his Righteousness, and all the People see his Glory. Let all the People praise thy great and terrible Name; for it is holy. Exalt ye the Lord our God, and worship at his Footstool; for he is holy. Whatsoever the Lord pleased, that did he in Heaven, and in Earth, in the Seas, and in all deep Places. He causeth the Vapours to ascend from the Ends of the Earth; he maketh Lightnings for the Rain. He bringeth the Wind out of his Treasures. O give Thanks to the Lord of Lords, to him who alone doth great Wonders, to him that by Wisdom made the Heavens, to him that stretched

Pf. 96. 1;

2, &c.

Pf. 97. 5;

6.

Pf. 99. 3;

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Pf. 135.

6, 7.

Pf. 136.

3, 6.

stretched out the Earth above the Waters;
for his Mercy endureth for ever. *Hallelu-
jah.*

*A Praise of the Omnipotence, Mercifulness,
and Righteousness of God.*

Pf. 145.

1, 3, &c.

I Will extol thee, my God, O King, and I
will bleſs thy Name for ever and ever.
Great is the Lord, and greatly to be praised,
and his Greatneſs is unſearchable. One Ge-
neration ſhall praise thy Works to another,
and ſhall declare thy mighty Acts. I will
ſpeak of the glorious Honour of thy Majeſty,
and of thy wondrous Works: And Men ſhall
ſpeak of the Might of thy terrible Acts, and
I will declare thy Greatneſs. They ſhall a-
bundantly utter the Memory of thy great
Goodneſs, and ſhall ſing of thy Righteouſ-
neſs.

The Lord is gracious and full of Compaſ-
ſion, ſlow to Anger, and of great Mercy.
The Lord is good to all, and his tender Mer-
cies are over all his Works. All thy Works
ſhall praise thee, O Lord, and thy Saints ſhall
bleſs thee: They ſhall ſpeak of the Glory of
thy Kingdom, and talk of thy Power; to
make known to the Sons of Men thy mighty
Acts, and the glorious Majeſty of thy King-
dom. Thy Kingdom is an everlaſting King-
dom, and thy Dominion endureth throughout
all Generations. O let the Kingdom of thy
Grace be eſtabliſhed within me here, that I may
alſo have a Share in the Kingdom of *Glory*,
which ſhall be revealed hereafter.

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The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The Eyes of all wait upon thee, and thou givest them their Meat in due Season: Thou openest thine Hand, and satisfiest the Desire of every living Thing. Grant that also my Eyes be fixed upon thee, and let me receive my Portion out of thy Hand. The Lord is righteous in all his Ways, and holy in all his Works. Thou art nigh unto all them that call upon thee, to all that call upon thee in Truth. Thou wilt fulfil the Desire of them that fear thee; thou wilt hear their Cry, and save them. When I am careless, O Lord, in this Duty, then stir me up by thy Spirit, and let him cry in me, *Abba, Father*. Thou preservest all them that love thee; but all the wicked thou wilt destroy. My Mouth shall speak the Praise of the Lord; and let all Flesh bless his holy Name for ever and ever.

Happy is he that hath the God of *Jacob* for his Help, whose Hope is in the Lord his God: The Lord, who made Heaven and Earth, the Sea, and all that therein is; who keepeth Truth for ever; who executeth Judgment for the oppressed; who giveth Food to the hungry. Happy is he who relieth on the Lord his God, who looseth the Prisoners, and openeth the Eyes of the Blind: O let me feel, O Lord, my spiritual Blindness and Captivity, that I may sigh after my Liberty, and feel thy Light spring up out of my Darknes. Thou raisest them that are bowed down, and lovest the Righteous. O make me truly humble, O Lord, that thy Glory may rise out of my Nothingness! Thou preservest the Stranger, thou relievest the Fatherless and Widow, when all the World forsake them; the Way of the wicked thou turnest upside
 down.

down. Thou shalt reign for ever, even thy God, O *Zion*, unto all Generations. Praise ye the Lord!

Ps. 147.

1, 2, &c.

It is good to sing Praises unto our God ; for it is pleasant, and Praise is comely. Thou, O Lord, dost build up *Jerusalem*, and adornest thy Church with many Gifts and Graces ; thou healest the broken in Heart, and bindest up their Wounds. Thou tellest the Number of the Stars, and callest them all by their Names. Great is our Lord, and of great Power ; his Understanding is infinite. O grant therefore, my God, that I may trust in thee alone, who art both *able* and *willing* to help me. Thou liftest up the meek, and castest the wicked down to the Ground. Sing unto the Lord with Thanksgiving, sing Praise upon the Harp unto our God ; the God who covereth the Heaven with Clouds, who prepareth Rain for the Earth, who maketh Grass to grow upon the Mountains.

Thou givest to the Beast his Food, and to the young Ravens which cry : Who would therefore despair of thy Mercy, towards those that are born from above, and rely on thy fatherly Goodness ! Thou delightest not in the Strength of the Horse ; thou takest not Pleasure in the Legs of a Man : Thou takest Pleasure in them that fear thee, in those that hope in thy Mercy. Praise the Lord, O *Jerusalem* ; praise thy God, O *Zion* ; for he hath strengthened the Bars of thy Gates ; he hath blessed thy Children within thee : He maketh Peace in thy Borders, and filleth thee with the finest of the Wheat. He sendeth forth his Commandment upon Earth ; his Word runneth very swiftly. Grant, O my God, that I may praise thee for all thy Mercies thou hast so freely bestowed upon my Soul and Body, which

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which are the Workmanship of thy Hands. He giveth Snow like Wool; He scattereth the Hoar-frost like Ashes*. He casteth forth his Ice like Morfels; who can stand before his Cold? He sendeth out his Word, and melteth them; He causeth his Wind to blow, and the Waters flow. He sheweth his Word unto *Jacob*, his Statutes and his Judgment unto *Israel*.

The Lord taketh Pleasure in his People: Ps. 149
He will beautify the Meek with Salvation. 4, 5.
Let the Saints be joyful in Glory; let them sing aloud upon their Beds, when those that trust in the Arm of Flesh are covered with Sorrow. Let the high Praises of God be in their Mouth, and a two-edged Sword in their Hand, to judge the World, to execute Vengeance upon the Heathen, and Punishments upon the People; to bind their Kings with Chains, and their Nobles with Fetters of Iron: To execute on them the Judgment written: This Honour have all his Saints. Praise ye the Lord!

A Praise, or Declaration of the Glory of the Creator; out of the Psalms.

BLESS the Lord, O my Soul: O Lord my Ps. 104
God, thou art very great; thou art 1, 2, 34
cloathed with Honour and Majesty. Thou coverest thy self with Light as with a Garment; thou stretchest out the Heavens like a Curtain, or Tent: Thou layest the Beams of thy Chambers in the Waters; thou makest the Clouds thy Chariot; thou walkest upon the Wings of the Wind. Thou makest thy

Angels Spirits; and thy Ministers a flaming Fire. Thou hast laid the Foundations of the Earth, that it should not be removed for ever. Thou coveredst it with the Deep, as with a Garment; the Waters stood above the Mountains: At thy Rebuke they fled; at the Voice of thy Thunder they hasted away. They go up by the Mountains; they go down by the Valleys unto the Place which thou hast founded for them. O Lord, when thou shakest Heaven and Earth, then make me consider the Hardness of my Heart, which cannot be mollified but by the Terror of thy *Lam*, and the Promises of thy *Gospel*.

Thou, O Lord, hast set a Bound to the Waters, that they may not pass over; that they turn not again to cover the Earth. Thou sendest the Springs into the Valleys, which run among the Hills; they give Drink to every Beast of the Field, the wild Asses quench their Thirst: By them shall the Fowls of the Air have their Habitation, which sing among the Branches. Thou waterest the Hills from thy Chambers; the Earth is satisfied with the Fruit of thy Works. Thou causest the Grass to grow for the Cattel, and Herb for the Service of Man: Thou bringest Fruit out of the Earth; and Wine, that maketh glad the Heart of Man; and Oil, to make his Face to shine; and Bread, which strengthneth Man's Heart. Grant, O Lord, that also thy Church, gathered here upon Earth, be nourished up by the Bread of Life come down from Heaven, and that she be watered by the Spirit proceeding out of the Throne of God and the Lamb.

Rev. 22.
1.

The Trees of the Lord are full of Sap, the Cedars of *Lebanon*, which thou hast planted. O let me never be found an unfruitful Tree, whilst

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whilst the Kingdom of Nature is so richly adorned. Grant that I may be in the Number of those, that bring forth their Fruit in due Season, and whose very Leaf shall not wither. Thou appointest the Moon for Seasons; the Sun knoweth his going down. O Lord, make me also remember my Duty, and let me never decline from thy Will and Precepts. Thou makest Darkness, and it is Night; wherein all the Beasts of the Forest do creep forth. O guard my Soul from the unfruitful Works of Darknes, and make me walk as becomes a Child of Light. The young Lions roar after their Prey, and seek their Meat from God. When the Sun ariseth, they gather themselves together, and lay them down in their Dens. Man goeth forth to his Work, and to his Labour, until the Evening.

O Lord, how manifold are thy Works, in Wisdom hast thou made them all; the Earth is full of thy Riches. So is this great and wide Sea, wherein are Things creeping innumerable, both small and great Beasts. There go the Ships; there is that *Leviathan*, whom thou hast made to play therein. These wait all upon thee, that thou mayest give them their Meat in due Season. Thou givest them, and they gather; thou openest thine Hand, and they are filled with Good. Thou hidest thy Face, and they are troubled: Thou takest away their Breath, and they die, and return to their Dust: Thou sendest forth thy Spirit, and they are created; and thou renewest the Face of the Earth. O Lord, whenever I am affected with the Sight of thy visible Creation, then grant that I may also consider the more interior Operations of thy Spirit, whereby a clean Heart is to be *created* within us, and fallen Man recovered into thy Life and Image.

Thy Glory, O Lord, shall endure for ever; thou shalt rejoice in thy Works. Thou lookest on the Earth, and it trembleth; thou touchest the Hills, and they smoke. I will sing unto thee, O Lord, as long as I live; I will sing Praise unto my God, while I have my Being. Thou makest the Outgoings of the Morning and Evening to rejoice. Thou visitest the Earth, and waterest it: Thou greatly enrichest it with the River of God, which is full of Water: Thou preparest them Corn, when thou hast so provided for it. Thou waterest the Ridges thereof abundantly; thou settlest the Furrows thereof; thou makest it soft with Showers; thou blessest the Springing thereof.

Thou crownest the Year with thy Goodness, and thy Paths drop Fatness: They drop upon the Pastures of the Wilderness; and the little Hills rejoice on every Side. The Pastures are cloathed with Flocks; the Valleys also are covered over with Corn, that they shout and sing. Grant, O Lord, that the *Footsteps* of thy Wisdom and Goodness, of thy Power and Providence, expressed in the Creature, may raise my Mind up to thee the Creator himself, to believe and trust in thee, to love and adore thee, to worship and honour thee, now and for ever. *Amen.*

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A Praise of the wonderful Providence and Government of God.

REjoice in the Lord, O ye Righteous ; for Ps. 33. 1,
 Praise is comely for the upright. Thou, 10, 11,
 O Lord, bringest the Counsel of the Heathen 13.
 to nought. Thou makest the Devices of the
 People of none Effect; but thy Counsel, O
 Lord, standeth for ever; the Thoughts of
 thy Heart to all Generations, whatever Men
 may purpose to the contrary. Thou lookest
 from Heaven; thou beholdest all the Sons
 of Men. From the Place of thy Habitation
 thou lookest upon all the Inhabitants of the
 Earth: Thou fashionest their Hearts alike:
 Thou considerest all their Works, by what
Principle, and to what *End* they are done.

There is no King saved by the Multitude
 of an Host. A mighty Man is not delivered
 by much Strength. An Horse is a vain Thing
 for Safety; neither shall he deliver any by
 his great Strength. Why should I then rely
 upon the Arm of Flesh, or in the Son of Man,
 in whom there is no Help? Behold, the Eye
 and gracious Presence of the Lord is with
 them that fear him, upon them that hope in
 his Mercy; to deliver their Soul from Death,
 and to keep them alive in Famine. Our Soul
 waiteth for thee, O Lord; thou art our Help
 and our Shield. Our very Heart shall rejoice
 in thee; because we have trusted in thy holy
 Name: When those shall be cursed that trust
 in Men, and depart with their Heart from
 the Lord.

Lift up thy self, thou Judge of the Earth; Ps. 94. 7,
 render a Reward to the proud. How long 7.
 shall they say: The Lord shall not see, neither

shall the God of *Jacob* regard it. Understand, ye brutish among the People ; and ye Fools, when will ye be wise? He that planted the Ear, shall he not hear? He that formed the Eye, shall he not see? He that chastiseth the Heathen, shall not he correct? He that teacheth Man Knowledge, shall not he know? The Lord knoweth the Thoughts of Man, that they are Vanity. Thou, O Lord, wilt not cast off thy People, neither wilt thou forsake thine Inheritance, which thy Son hath bought with a Price. But Judgment shall return unto Righteousness, and all the upright in Heart shall follow it. In the Multitude of my Thoughts within me, let thy Comforts delight my Soul.

I Cor. 6.
20.

Pf. 139.
1, 2, &c.

O Lord, thou hast searched me, and known me. Thou knowest my Down-sitting and mine Up-rising; thou understandest my Thought afar off. Thou compassest my Path, and my lying down, and art acquainted with all my Ways. For there is not a Word in my Tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine Hand upon me.

Such Knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? Or whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there; if I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea; even there shall thy Hand lead me, and thy right Hand shall hold me: If I say, Surely the Darkness shall cover me; even the Night shall be Light about me: Yea, the Darkness hideth not from thee; but the Night shineth as the Day; the Darkness and the Light are both alike to thee. As this thy Presence, O Lord, is a Terror to the wicked; so let it be unto me a comfortable

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Staff, whereon I may lean, and a Place of Safety, to which I may flee in the Day of Calamity.

For thou hast possessed my Reins; thou hast covered me in my Mother's Womb. I will praise thee, for I am fearfully and wonderfully made; marvellous are thy Works, and that my Soul knoweth right well. But how much more marvellous must those Works be, whereby we are *justified* and *sanctified*, *enlightened* and *born again*, and in this Order adopted into the Number of thy Children? My Substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest Parts of the Earth. Thine Eyes did see my Substance yet being imperfect, and in thy Book all my Members were written, which in Continuance were fashioned, when as yet there was none of them; for thou callest Things which are not as though they were.

How precious are thy Thoughts unto me, O God? How great is the Sum of them? If I should count them, they are more in Number than the Sand: When I wake, I am still with thee, and meditating of thee. Search me, O God, and know my Heart; try me, and know my Thoughts: And see if there be any wicked Way in me, and lead me in the Way everlasting; the Way of Faith and Godliness, which shall end in a never-fading Bliss and Glory; whereas the Way of the wicked shall perish, and all their Works be dispersed like Chaff, which the Wind driveth away.

A

*A Praise of God, and Prayer for Defence
and Protection: Taken out of the Psalms.*

- Pf. 18. 2,
3, 4. **I** Will love thee, O Lord, my Strength.
The Lord is my Rock, and my Fortrefs,
and my Deliverer: My God, my Strength in
whom I will trust; my Buckler, and the
Horn of my Salvation, and my high Tower.
I will call upon the Lord, who is worthy to
be praised: So shall I be saved from mine E-
nemies. Keep me as the Apple of the Eye;
hide me under the Shadow of thy Wings.
- Pf. 13. 5,
6. I will trust in thy Mercy, and my Heart shall
rejoice in thy Salvation. I will sing unto the
Lord, because he hath dealt bountifully with
me.
- Pf. 9. 1, 2,
9, 10. I will praise thee, O Lord, with my whole
Heart, I will shew forth all thy marvellous
Works: I will be glad, and rejoice in thee:
I will sing Praise to thy Name, O thou most
High. The Lord will be a Refuge for the
Oppressed, a Refuge in Times of Trouble;
and they that know thy Name, will put their
Trust in thee: For thou, O Lord, hast not
forsaken them that seek thee. I will praise
the Lord, according to his Righteousness,
and will sing Praise to the Name of the Lord
most High.
- Pf. 8. 1, 2. O Lord, our Lord, how excellent is thy
Name in all the Earth! who hast set thy
Glory above the Heavens. Out of the Mouth
of Babes and Sucklings hast thou ordained
Strength, because of thine Enemies, that thou
mightest still the Enemy and the Avenger.
- Pf. 20. 1,
2, 4. May the Lord hear me in the Day of Trou-
ble, and may the Name of the God of Ja-
cob defend me. Send me Help from the San-
ctuary,

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Sanctuary, and strengthen me out of *Zion*: Grant unto me the Desires of my Heart, and fulfil all my Counsel.

We will rejoice in thy Salvation, and in the Name of our God we will set up our Banners: The Lord fulfil all our Petitions: May he hear us from his holy Heaven, with the saving Strength of his right Hand! Some trust in Chariots, and some in Horses; but we will remember the Name of the Lord our God. Be thou exalted, Lord, in thine own Strength, Ps. 21. 13. so will we sing and praise thy Power.

Thou art my Light and my Salvation, Ps. 27. 1,
2, 3, 5,
6. whom shall I fear? Thou art the Strength of my Life, of whom shall I be afraid? When the Wicked, even mine Enemies and my Foes come upon me, to eat up my Flesh, they must stumble and fall. Though an Host should encamp against me, my Heart shall not fear: Though War should rise against me, in this will I be confident. For in the Time of Trouble thou wilt hide me in thy Pavilion; in the Secret of thy Tabernacle wilt thou hide me, and set me up upon a Rock at last.

And now shall mine Head be lifted up above mine Enemies round about me: Therefore will I offer in thy Tabernacle Sacrifices of Joy; I will sing, yea I will sing Praises unto thee, O Lord. Teach me thy Way, O Lord, and lead me in a plain Path, because of mine Enemies: Deliver me not unto the Will of mine Enemies, for false Witnesses are risen up against me, and such as breath out Cruelty: Yet I believe to see the Goodness of the Lord in the Land of the Living. Wait on the Lord; be of good Courage, and he shall strengthen thine Heart: Wait, I say, on the Lord.

The

Pf. 27. 7, 9. The Lord is my Strength, and my Shield; my Heart trusteth in him, and I am helped: Therefore my Heart greatly rejoiceth, and with my Song will I praise him. Save thy People, and bless thine Inheritance; feed them also, and lift them up for ever. My Soul wait thou only upon God, for my Expectation is from him: He only is my Rock, and my Salvation; he is my Defence, I shall not be moved. In God is my Salvation and Glory; the Rock of my Strength, and my Refuge is in God. Trust in him at all Times, ye People, pour out your Heart before him, God is a Refuge for us, *Selah*. God hath spoken once; twice have I heard this, that Power belongeth unto God.

Pf. 146.
3, 4.

Pf. 118.
8, 9, 13,
14. —

Put not your Trust in Princes, nor in the Son of Man, in whom there is no Help: His Breath goeth forth, he returneth to his Earth; in that very Day his Thoughts perish. It is better to trust in the Lord, than to put Confidence in Man: It is better to trust in the Lord, than to put Confidence in Princes. Thou hast thrust sore at me, that I might fall; but the Lord helped me. The Lord is my Strength and my Song, and is become my Salvation. The Voice of Rejoicing and Salvation is in the Tabernacles of the Righteous: The right Hand of the Lord doth valiantly. The right Hand of the Lord is exalted, the right Hand of the Lord doth valiantly.

I shall not die, but live, and declare the Works of the Lord. The Lord hath chastened me sore, but he hath not given me over unto Death. Open to me the Gates of Righteousness: I will go into them, and I will praise the Lord: This is the Gate of the Lord, into which the Righteous shall enter. I will praise thee, for thou hast heard me, and art become my Salvation.

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*A Praise of the Glory, Majesty, and loving
Kindness of God.*

O Thou eternal, true, and living God,
Almighty Maker of Heaven and Earth!
As thou hast created me to thy Glory, so
give me Grace that I may worthily praise
thee. Thou art the most glorious, the most
praise-worthy, the most holy, the most right-
eous, the most beautiful, the most loving, the
most bountiful, the most true and faithful.
Thou art righteous in all thy Works, and ho-
ly in all thy Ways. Thou art the most wise,
and all thy Works are known unto thee from
everlasting: Thou art the most mighty, and
none can resist, or stand against thee: The
Lord of Hosts is thy Name, great in Counsel,
and mighty in Work: Thine Eyes look upon
all the Children of Men.

Thou art present every where. Thou fillest
Heaven and Earth: Thou art infinite; thou
seest, hearest, rulest, and upholdest all things
by the Word of thy Power. When thou cau- Ps. 76. 7,
sest Judgment to be heard from Heaven, the 8.
Earth feareth and is still. Thou, even thou
art to be feared, and who may stand in thy
Sight when thou art angry? O plant in my
Heart a holy Fear and Reverence, mixed
with a filial Love and Obedience. Thou wilt Ps. 46. 10.
in Time be exalted among the Heathen;
thou wilt be exalted in the Earth, and all the
Proud shall be scattered before thee. Thou Ps. 76. 12.
shalt cut off the Spirit of Princes; thou art
terrible to the Kings that set themselves
against thee. When thou utterest thy Voice, Ps. 46. 6.
the Heathen rage, the Kingdoms are moved,
and the Earth melteth.

But

Praises and Thanksgivings.

But thou art also *Merciful* and gracious to those that humble themselves before thee. Thou art slow to Anger, and plenteous in Mercy, and soon repentest of Punishments. Thou wilt not always chide, neither wilt thou keep thine Anger for ever. As great as thine Omnipotence is, so great is also thy Mercy; and as thine Omnipotence is infinite, so doth also thy Mercy endure for ever.

O eternal Light! eternal Salvation! eternal Love! and eternal Sweetness! let me see thy Beauty, perceive thy Kindness, and taste thy Goodness! O thou eternal Comfort and Joy, let me rest in thee alone! In thee I find all whatever I want in the earthly House of this Tabernacle. Thou art All-Fulness, and All-sufficiency. Wheresoever thou art not, there is nothing but Want and Poverty, Misery and Vexation of Spirit. Thy Goodness, O Lord, is better than Life, and what we call Life, is Death without thee.

O thou inestimable Treasure, thou everlasting Good, thou most exquisite and delightful Life! When shall I be united to thee entirely, fully, and eternally? When shall I be satiated with thy *SELF*, and when shall I see thee perfectly manifested within me? O thou most holy, immortal, righteous, and all-wise God, thou everlasting King, unto thee be all Honour, Praise, and Glory, now and for ever and ever! *Amen.*

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A Praise rehearsing the Truth and Faithfulness of God in all his Works ; likewise his Grace and Goodness.

Rejoice in the Lord, O ye Righteous, for Pf. 33. 1,
 Praise is comely for the Upright. 2, &c.
 Praise the Lord with Harp ; sing unto him
 with the Psaltery : Sing unto him a new
 Song, play skilfully with a loud Noise. For
 the Word of the Lord is right, and all his
 Works are done in Truth. He loveth Righteousness and Judgment : The Earth is full
 of the Goodness of the Lord.

By the Word of the Lord were the Heavens made ; and all the Host of them by the Breath of his Mouth. He gathereth the Waters of the Sea together, as an Heap : He layeth up the Depth in Store-Houses. Let all the Earth fear the Lord : Let all the Inhabitants of the World stand in awe of him. For he spake, and it was done ; he commanded, and it stood fast. The Lord bringeth the Counsel of the Heathen to nought : He maketh the Devices of the People of none Effect. But the Counsel of the Lord standeth for ever ; the Thoughts of his Heart to all Generations. Blessed is the Nation, whose God is the Lord ; and the People whom he hath chosen for his own Inheritance.

Thy Mercy, O God, is in the Heavens, Pf. 36. 6,
 and thy Faithfulness reacheth unto the Clouds. 7.

Thy Righteousness is like the great Mountains ; thy Judgments are a great Deep : O Lord, thou preservest both Men and Beast. O send out thy Light and thy Truth ; let Pf. 43. 3,
 them lead me, let them bring me unto thy 4.
 holy

holy Hill, and to thy Tabernacles. Then will I go unto the Altar of God, unto God my exceeding Joy: Yea, upon the Harp will
 Ps. 56. 4. I praise thee, O God, my God. In God will I praise his Word, in God I have put my Trust, I will not fear what Flesh can do unto me.

Ps. 111. I will praise the Lord with my whole
 1, 2, &c. Heart, in the Assembly of the Upright, and in the Congregation. The Works of the Lord are great, sought out of all them that have Pleasure therein. His Work is honourable and glorious; and his Righteousness endureth for ever. He hath made his wonderful Works to be remembred: The Lord is gracious, and full of Compassion. He hath given Meat unto them that fear him; he will ever be mindful of his Covenant. He hath shewed his People the Power of his Works, that he may give them the Heritage of the Heathen.

The Works of his Hands are Verity and Judgment, all his Commandments are sure: They stand fast for ever and ever, and are done in Truth and Uprightness. He sent Redemption unto his People; he hath commanded his Covenant for ever: Holy and reverend is his Name. The Fear of the Lord is the Beginning of Wisdom; a good Understanding have all they that do his Commandments: His Praise endureth for ever.

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A Praise of God for his gracious Hearing of Prayer.

I Will bless the Lord at all Times; his P^{sa}. 34. 1,
Praise shall continually be in my Mouth. 2, &c.
My Soul shall make her Boast in the Lord:
The Humble shall hear thereof, and be glad.
O magnifie the Lord with me, and let us ex-
alt his Name together. I sought the Lord,
and he heard me, and delivered me from all
my Fears.

They that look unto him, are lightned, and
their Faces are not ashamed. This poor Man
cried, and the Lord heard him, and saved him
out of all his Troubles. The Angel of the
Lord encampeth round about them that fear
him. O taste and see that the Lord is good:
Blessed is the Man that trusteth in him. O
fear the Lord, ye his Saints; for there is no
Want to them that fear him. The Righteous
cry, and the Lord heareth, and delivereth
them out of all their Troubles. The Lord
is nigh unto them that are of a broken Heart,
and saveth such as are of a contrite Spirit.

The Lord hath not despised nor abhorred P^{sa}. 22.
the Affliction of the Afflicted, neither hath 24.
he hid his Face from him; but when he cried
unto him, he heard. Wherefore doth the P^{sa}. 10. 13,
Wicked contemn God? He hath said in his 14, 17.
Heart, thou wilt not require it. Thou hast
seen it, for thou beholdest Mischief and Spite,
to requite it with thy Hand: The Poor com-
mitteth himself unto thee, thou art the Help-
er of the Fatherless. Lord thou hast heard
the Desire of the Humble, thou wilt prepare
their Heart, thou wilt cause thine Ear to
hear.

- Pf. 54. 2, 6. Hear my Prayer, O God, give Ear to the Word of my Mouth; and I will freely sacrifice unto thee; I will praise thy Name, for it is good. Let the Words of my Mouth, and the Meditation of my Heart, be acceptable in thy Sight, O Lord, my Strength and my Redeemer. Praise waiteth for thee, O God, in *Sion*, and unto thee shall the Vow be performed: O thou that hearest Prayer, unto thee shall all Flesh come. Iniquities prevail against us; as for our Transgressions, thou shalt purge them away. Blessed is the Man whom thou choosest, and causest to approach unto thee, that he may dwell in thy Courts: We shall be satisfied with the Goodness of thy House, even of thy holy Temple.
- By terrible things in Righteousness wilt thou answer us, O God of our Salvation, who art the Confidence of all the Ends of the Earth, and of them that are afar off upon the Sea. Blessed be God, who hath not turned away my Prayer, nor his Mercy from me. I will praise the Name of God with a Song, and will magnify him with Thanksgiving: This also shall please the Lord better than an Ox or Bullock that hath Horns and Hoofs. Let the Heaven and Earth praise him, the Seas, and every thing that moveth therein.
- Pf. 70. 4. Let all those that seek thee, rejoice, and be glad in thee; and let such as love thy Salvation, say continually: Let God be magnified!
- Pf. 72. 18, 19. Blessed be the Lord God, the God of *Israel*, who only doth wondrous things; and blessed be his glorious Name for ever, and let the whole Earth be filled with his Glory! *Amen*, and *Amen*!
- Pf. 73. 28. It is good for me to draw near to God: I have put my Trust in the Lord God, that I may declare all thy Works. The Lord will
- 17, 18.

will regard the Prayer of the Destitute, and not despise their Prayer. This shall be written for the Generation to come: And the People which shall be created, shall praise the Lord.

I will praise thee with my whole Heart, Ps. 138.
before the Gods will I sing Praise unto thee: 1-6.

I will worship towards thy holy Temple, and praise thy Name, for thy loving Kindness and for thy Truth: For thou hast magnified thy Word above all thy Name. In the Day when I cried, thou didst answer me, and strengthen me with Strength in my Soul. All the Kings of the Earth shall praise thee, O Lord, when they hear the Words of thy Mouth: Yea they shall sing in the Ways of the Lord; for great is the Glory of the Lord.

Though the Lord be high, yet hath he Respect unto the Lowly; but the Proud he knoweth afar off. What shall I render un- Ps. 116.
to the Lord for all his Benefits towards me? 12, 13, 14.

I will take the Cup of Salvation, and call upon the Name of the Lord. I will pay my Vows unto the Lord; I will offer to him the Sacrifice of Thanksgiving, and praise his holy Name, now and for ever and ever.
Amen.

*A Praise of our Lord JESUS CHRIST,
from a Consideration of his Love and Be-
nefits.*

O My Lord Jesus Christ, my Love, my Joy, my Light, and my Salvation; mine Ornament and my King, my Shepherd and my Bridegroom; mine eternal High-Priest, my Wisdom, my Peace and Rest of my Soul: My Righteousness, my Sanctification, and my Redemption; my Sacrifice, mine Intercessor, my Mercy-Seat, and mine only Mediator and Saviour: Mine only Helper in Trouble, and my Hope: Thou art my Treasure, my strong Defence, and mine only Refuge! How shall I set forth thy Praise, and how shall I explain the Worth of thy Name? O thou glorious Brightness of thy Father, thou fairest and most essential Image of his Person. Holy and perfect, righteous and blessed am I in thee; but without thee, I am unrighteous and unholy, vile and accursed.

Hag. 2.

7.

O come into my Heart, thou only Joy, and diffuse the Oil of thy Gladness within me. Come, thou *Desire* of all Nations, and quicken me. Come, O my Love, and refresh me; come, O my Life, and strengthen me; come, O my Light, and enlighten me. Come, O incomparable Sweetness, that I may taste thee: Come, with thy fair and lovely Countenance, that I may behold thee: Come, with thy sweet and melodious Harmony, that I may hear thee: Come, as a fragrant Flower of Paradise, that I may perceive thee: Come, with thy soft and gentle Impressions, that I may feel thee.

Let

Let thy loving Aspect refresh me; let thy sweet Savour revive me; let thy holy Remembrance inflame me; let thy abounding Love replenish and satiate me; let thine Abode with me delight and exhilarate me. Let thy sublime Humility and Meekness cloath me; and grant that this may be the most exquisite Ornament of my Soul. Thou art more valuable than Diamonds; more precious than Pearls; more costly than Rubies. O thou lovely Rose of *Sharon*, thou Paradise of all heavenly and spiritual Deliciousness! O thou sweetest Fruit of the Garden of God, grant that I may be filled with thy Sweetness, Cant. 1. and refreshed with the *Kisses* of thy Mouth. 2.

Thou eternal *WORD* of the Father, do thou speak in me, and let all the World besides be silent. Thou everlasting Brightness, do thou display thy gracious Beams within me: Thou eternal Truth, do thou teach and instruct me: Thou never-failing Physician, do thou heal and preserve me: Thou heavenly Treasure, do thou powerfully draw me after thee, that my Heart may be where thou art my Treasure. Thou celestial *Noah*, do thou put forth thine Hand, and take this poor and wearied Dove, that is, my Soul, into thine Ark and Communion, without which she can find no Rest.

How amiable are thy Tabernacles, O Pl. 84. Lord of Hosts! My Soul longeth, yea even ^{1, 2.} fainteth for the Courts of the Lord; my Heart and my Flesh crieth out for the living God. The Sparrows have found an House, and the Swallow a Nest for herself, where she may lay her Young, even thine Altars, O Lord of Hosts, my King, and my God. Blessed are they that dwell in thy

thy House; they will be still praising thee,
Selah. Blessed is the Man, whose Strength is
in thee, in whose Heart are thy Ways.

O my Lord Jesus! How delightful is thine
Incarnation, and how marvellous is thy
Name! How mighty are thy Works, and
how sacred is thy Word! How comforta-
ble are thy Sufferings, and how victorious
is thy Resurrection! How glorious is thine
Ascension, and how elevated is thine Ho-
nour! How exalted is thy Royal Throne,
where all the Angels of God do worship
and adore thee! How unutterable is thy
Power! Who should not fear thee, O thou
King of Glory?

Pf. 24. 7. Lift up your Heads, O ye Gates, and be
8, 9, 10. ye lift up ye everlasting Doors, and the
King of Glory shall come in. Who is this
King of Glory? The Lord strong and
mighty, the Lord mighty in Battle. Lift up
your Heads, O ye Gates, even lift them up
ye everlasting Doors, and the King of
Glory shall come in. Who is this King of
Glory? The Lord of Hosts: He is the King
of Glory, *Selah.* Blessed be he that cometh
in the Name of the Lord! God is the Lord,
which hath shewed us Light. O give Thanks
unto the Lord, for he is good; for his Mer-
cy endureth for ever.

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A Praise of the Goodness and Mercy of God.

I Will be glad and rejoice in thy Mercy, O Ps. 31. 7, thou merciful God and Father ; for thou 16, 19, hast considered my Trouble, thou hast known 20, 21, my Soul in Adversities : Make thy Face to 22. shine upon thy Servant ; save me for thy Mercies sake !

O how great is thy Goodness, which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee, before the Sons of Men ! Thou shalt hide them in the Secret of thy Presence from the Pride of Man ; thou shalt keep them secretly in thy Pavilion from the Strife of Tongues. Blessed be the Lord ; for he hath shewed me his marvellous Kindness in a strong City. For I said in my Haste, I am cut off from before thine Eyes ; nevertheless, thou didst hear the Voice of my Supplications, when I cried unto thee.

How excellent is thy loving Kindness, O Ps. 36. 7, God ! Therefore the Children of Men put 8, 9, 10. their Trust under the Shadow of thy Wings : They shall be abundantly satisfied with the Fatness of thy House ; and thou shalt make them drink of the River of thy Pleasures. For with thee is the Fountain of Life ; in thy Light shall we see Light. O continue thy loving Kindness unto them that know thee, and thy Righteousness to the upright in Heart.

Many, O Lord my God, are thy wonderful Ps. 40. 5, Works, which thou hast done ; and thy 11, 16, Thoughts which are to us-ward : They can- 17. not be reckoned up in Order unto thee : If

I would declare and speak of them, they are more than can be numbred. Withhold not thou thy tender Mercies from me, O Lord; let thy loving Kindness and thy Truth continually preserve me. Let all those that seek thee, rejoice and be glad in thee; let such as love thy Salvation, say continually: The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me: Thou art my Help and my Deliverer, make no tarrying, O my God.

Pf. 57. 3, 7, 8, 10, 11. God sendeth forth his Mercy and his Truth; he sendeth from Heaven, and saveth me. My Heart is fixed, O God, my Heart is fixed, I will sing, and give Praise. Awake my Glory, awake Psalter and Harp; I myself will awake early. For thy Mercy is great unto the Heavens, and thy Truth unto the Clouds. Be thou exalted, O God, above the Heavens, let thy Glory be above all the Earth. O God, thou art my God, early will I seek thee; my Soul thirsteth for thee, my Flesh longeth for thee in a dry and thirsty Land, where no Water is; to see thy Power and thy Glory, so as I have seen thee in the Sanctuary; because thy loving Kindness is better than Life: My Lips shall praise thee.

Pf. 63. 1, 2, &c. Thus will I bless thee while I live: I will lift up mine Hands in thy Name. My Soul shall be satisfied as with Marrow and Fatness; and my Mouth shall praise thee with joyful Lips, when I remember thee upon my Bed, and meditate on thee in the Night-Watches. Because thou hast been my Help; therefore in the Shadow of thy Wings will I rejoice: My Soul followeth hard after thee; thy right Hand upholdeth me.

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(May be sung after the 100 Psalm.)



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APPENDIX

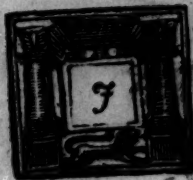
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**St. Bernard's Jubilee on the
Name of JESUS.**

Jesu dulcis Memoria, &c. In English.

(May be sung after the 100 Psalm.)

I.



*JESUS, my Memory's sweet Employ,
Even distant gives my Heart true
(Joy;
But Honey, nor all Earth's Delight,
Regale like his obliging Sight.*

II.

*There's nothing can be sung more sweet,
Nothing the Ears more pleasant greet,
Nothing be sweeter thought upon,
Than JESUS, God's beloved Son.*

III.

III.

JESUS the Penitent's good Hope;
JESUS the Suppliant's Aim and Scope;
To those that do but seek, how kind?
But what, O what to those that find!

IV.

JESUS, of Hearts the sweet Delight,
The Fountain of their Life and Light;
Joy, that all other Joys transcends,
And even beyond Desire extends.

V.

Our stamm'ring Tongues can never tell;
Letters and Words but vainly swell;
Th' Experienc'd can believe alone,
What 'tis to love God's only Son.

VI.

JESUS I seek when on my Bed;
The World shut out of Heart and Head,
Private or publick, when I move,
JESUS I'll seek with eager Love.

VII.

I'll run with Mary by Day-break,
My JESUS in the Tomb I'll seek;
With my Heart's Love, Complaint, and Cry,
With Heart I'll seek, and not with Eye.

VIII.

VIII.

*My Tears shall on his Tomb distil,
My Sighs and Groans the Concave fill;
I'll throw me at his Foot of Grace,
And there hold fast with strict Embrace.*

IX.

*JESU! of Kings the wondrous King,
O're Death and Hell thy Triumphs ring;
In whom all Grace and Sweets conspire,
For Love's full Object of Desire.*

X.V

*Abide with us, and ever, Lord,
Illumination true afford:
Then shall we this vain World despise,
And heav'nly Love victorious rise.*

XI.

*Thy Grace exuberant's understood,
By Characters of thy own Blood:
Where dying Love, and clouded Light,
Restore us Life, and God's dear Sight.*

XII.

*Then let all Jesus seek, and burn
With heav'nly Love, in Love's return:
Whilst th' Odor of his Ointment draws,
And his all-clement Scepter aw.*

XIII.

XIII. XIX

Ab! me, sweet JESU, let me prove
The Force of thy ecstasick Love,
Whose longing Eyes are waiting thee,
Inthron'd in Glory high to see.

XIV. XIX

Tho' worthily I cannot name thee,
I cannot chuse yet but proclaim thee;
For boiling Love oft makes us bold,
Breaks Way, and runs like molten Gold.

XV. XIX

They love, thy self, O JESU blest,
Is our true Food, and heav'nly Feast,
Where Appetites nor cloy, nor tire;
But fill'd of thee have fresh Desire.

XVI. XIX

Thou art when sounding in our Ears,
The Musick of the heav'nly Spheres.
Th' Mouth Heav'n's Virgin Honey art,
And heav'nly Nectar in the Heart.

XVII. XIX

Ab! blest'd expert of Joys divine,
Inebriate with the Kingdom's Wine,
So rapt their JESUS to admire,
That of all else they've lost Desire.

XVIII.

*My Soul each Moment thee requires,
To ease my Languors, quench my Fires
And still what Transport when I find,
And thee in warm Embraces bind!*

XIX.

*Now, now I see what I admire,
My Arms inleak my Life's Desire;
* Cantic. I'm held it! * Galleries of Love,
7. 5. Intranc'd in Flames like theirs above.*

XX.

*'Tis paradisaal Love descends,
Heav'n's Flame thro' all my Vitals sends;
Pierces the Centre of my Soul,
And reigns in Joy without Controul.*

XXI.

*O blessed Conflagration dear,
Of Heart's Conjunction in Love's Sphear?
O cool Refreshment sweet in one,
To love, and love God's only Son!*

XXII.

*Fair Virgin Flower, of Virgin Bed,
With Lilly white, and Rosie red,
Grow in my Heart; then Praise shall rise,
Heav'n's best Perfume and Sacrifice.*

XXIII.

XXIII.

JESU, than Sun more charming calm;
 More odorous than Gilead's Balm;
 Sweet to my Taste all Sweets above;
 To my Eye loveliest of all Love.

XXIV.

Thou art my Soul's supreme Delight,
 Consummate Love's meridian Height:
 My Conquest, Glory, Jubilee,
 Salvation universally.

XXV.

O come enlarge thy Triumphs here,
 JEHOVAH's Right Hand, Consort dear,
 And all thy Enemies trod down,
 Come sway thy Sceptre, wear thy Crown.

XXVI.

Hail Prince of Might ineffable,
 Victorious over Death and Hell;
 The Fountain whence all Graces rise,
 And the Sun-flow'r of Paradise.

XXVII.

Ye Orders bright of heav'nly Powers,
 Lift up the everlasting Doors:
 To the triumphant Conqueror sing,
 Hail, JESU, of all Kings the King!

XXVIII.

XXVIII.

*Thee all th' Angelick Quires proclaim,
And shout in thy Imperial Name;
Who reigns in Peace surpassing Sense;
And bids Love's Sabbath now commence.*

XXIX.

*JESUS. ascends his Father's Throne,
The Godhead Love-Pavilion;
And after him my Heart shall fly,
Christ live in me, and no more I.*

XXX.

*O let us all resound his Praise,
Our Cries and Vows incessant raise,
That he may us the Favour deign,
In this blest Throne with him to reign.*

(N. B. Another Translation of the preceding Hymn, may be seen at the End of the First Volume of True Christianity.)

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T. H E T A B L E:

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